



UNIVERSITY OF CALIFORNIA.

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*From author's  
must add*

THE  
RUINS REVISITED,  
AND  
THE WORLD-STORY RETOLD.



BY AN AMERICANIST.

*Lamoni To  
S. F. Walker*

*8/25*

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1887.

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## CHAPTER I.

### ORIGIN OF ALL THINGS.

Six thousand years ago our fathers were a million million miles farther away from the stars of Hercules than we are now. We are entering a region more thickly studded with stars and stellar systems than that through which they were unconsciously hurled at the rate of 160,000,000 miles a year. But we will not reach Hercules. Our journey is to be around Aleyone, and a return to this part of the stellar arena at some later era. It is asserted that this vast system to which our earth belongs was once a single nebula; and there are nebulous stars now in sight as large as the orbit of Neptune. There are maelstroms of stellar matter called spiral nebulae; one is in Canes. Another class resemble planetary disks; one of which is seen in the Southern Cross. Several others have perfectly the appearance of rings, and are called annular nebulae. Others again are connected in pairs, like binary stars. Most of the smaller nebulae have each a nucleus enveloped in a nebulous veil, the nucleus sometimes concentrated as a star and sometimes diffused, the enveloping veil sometimes circular, sometimes elliptical, with every degree of eccentricity between a straight line and a circle. Some have great branching arms; others no regular form. The one in Andromede is visible to the naked eye. The Magellanic clouds are nebulous tracts. There are five thousand known nebulae; one third of them give

the spectrum of gaseity; the rest give stellar spectrums. All are within the limits of our stellar system. The theory that our solar system was once a nebulous star is not a determined part of science, but it is further supported by the fact that there is a regular gradation of density from the outermost to the innermost planet; Saturn is like cork; Mercury is like lead. The law of relationship between the size of a body and its period of rotation proves that the sidereal year of either of the planets is the same as the period of rotation that the sun would have if his mass extended to the orbit of that planet. It has been noticed that flecks of matter separate from nebulae that take a spiral motion, and follow on in their detached state, suggesting the analogous form and movements of comets.

Comets are nebulous spheroids. They revolve like planets and shine like suns. As they shine like suns, it is a fair inference that they are like suns in their form and character. Suns are spherical, and this is the characteristic of all worlds, and of meteors, as well as of drops of dew. The same law that turns the baby's tears to tiny spheres, gathers up the nebulous matter of space into comets, planets and suns.

"Thousands of suns beyond each other blaze;  
Orbs roll o'er orbs, and glow with mutual rays."

How out of place in the grand realm of harmony and symmetry, is the comet, with his supposed caudal appendage.—

"I saw a peacock; with a fiery tail  
I saw a star; streaming down hail, &c."

No wonder that the ancients fancied them portents of pestilence and war, and that the nations are yet filled with fear,

"When from the dread immensity of space,  
Returning with accelerated course,  
The rushing comet to the sun descends."

"That's a fine tail your horse carries behind him," an Irishman said; and being asked if he ever saw anything that didn't carry its tail behind it, he replied, "Yes, a cent." If he had said a comet, the wit would have been just as good; for that anomalous structure carries its tail before, behind, or on either side; it is not the likeness of anything in the heavens above or on the earth beneath. It is strange that He who set the whirling worlds in order—tuned the music of the spheres—should have sent these fiery dragons on their courses, with tails long enough to "draw the third part of heaven!"

But, the case is not so bad as it has been made out. It is only when the comets are near home that they play their fantastic tricks; roaming afar, they are orderly and—like everything else in all the heavens—round. Comets, then, can, and do, exist without tails. Sometimes, in the evenings of early winter, the western sky is aglow with a light that rises like a dome almost to the zenith. It is the Zodiacal light; and as the sun has gone down and left it behind him, it may be called his tail.

If we light a candle in a dark place and go to a little distance from it, it seems like a globe of light; so the distant comet, in the darker region of space, is a globe of light. Coming nearer it would seem vastly greater, but the sun obscures its outer verge; and instead of assuming the vast dimensions it should, only a body of light on the side opposite the sun is seen, extending out to what should be the circumference if the whole light could be seen, but the sun obscures all of it that his superior rays fall upon. But again, the body of the comet intercepts a part of the sun's rays, forming an umbra or shadow, and within this umbra the comet's proper light

shines, and being a different kind of light, is perceptible, and is called a tail. It is divergent and conical like an umbra; is regular in outline; is curved; and it increases and decreases in length according to distance from us.

The only thing that we know of that always points away from the sun is a shadow. The one thing that cannot be run away from, nor overtaken by an object, is its shadow. As the comet passes around its perihelion, its tail sweeps a circuit millions of miles farther away, but lags behind only by a gentle curve. Then as the comet rushes away from the sun, the tail, as if exulting, starts off first.

The difficult part of this explanation is that the tail, though a shadow, is bright:—If a lighted candle be placed in the sunlight, it will be hardly perceptible. Cast a shadow on it and it will brighten. The light of the candle will be a part of this shadow, and contained in it; so shadows are not necessarily dark; and so if a shadow could be cast upon a comet, it would brighten and be visible clear out to the circumference indicated by the outer limits of the tail. The nucleus of a comet, only, is compact matter, capable of intercepting the sun's rays; and, as before stated, what we see, are the self-luminous particles of comet light, or nebulous matter, within the shadow of the nucleus.

What should be the shape of this supposed shadow? Let us see. When the sun goes down behind mists on the mountain tops, rays of light and of shadow are sent far out across the sky. These streaks of light alternating with similar streaks of shade, are the best representation of a comet's tail, in appearance, that we know of. Analogy would point to a similarity of causes. These streaks, both of light and shadow, are divergent, and are each a section of a sphere whose sides are radii



with a point in the clouds for a center. They are fan-shaped, just as comets' tails are sometimes fan-shaped. The shadow of a mountain thrown across a plain is divergent. Applying these analogies, we would expect a shadow behind a nucleus to stretch far out on the sky in regular and divergent lines.

A shadow is greatest when the object that makes it is nearest the source of light, so comets' tails are longest at the perihelion, and disappear at a distance from the sun; distance from us decreases their size, also, as we have seen.

The curvature that a comet's tail should have, can be determined by a mathematical calculation, and would be a resultant of the speed of the comet and the speed of the particles forming the tail,—or rather bounding it, according to the theory herein advanced. If the light of a locomotive were turned sideways, so as to cast a light at right angles across a plain when the locomotive were in motion, the boundaries of that light would be curved; imperceptibly, but certainly curved, because it would take time for the light to travel out, and the locomotive would be continually advancing the source of the rays of light. The phenomenon of the comet is on a vaster scale, and the curvature is perceptible to the eye.

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That the tail of a comet is a conical segment of a sphere of which the nucleus is the center is proved by the fact that elementary convulsions—fire-storms—have been seen going out in the tails, just as they do in the fiery mists enveloping the sun.

Theories—assumed propositions—are made use of in arriving at truth. Kepler formed seventy suppositions before deciding the shape of planetary orbits; there are that many theories about comets; that is the true one which is the simplest that will cover the facts.

The density of Jupiter is small; his internal heat very great; the surface plastic, and red with heat; has a gaseous envelope of great depth and pressure, supporting an outer envelope of cloud-masses, which take the form of broad bands or belts, corresponding to parallels of latitude, alternately dark and bright. Within this envelope, rounded, definitely shaped clouds are seen, changing in form and color, and subject to some strong force that sometimes drives them all apart, revealing the glowing elements beneath. Jupiter is older than the earth, but being larger cools slower and is far behind in development. Jupiter may be likened to a vast egg undergoing the process of incubation; and from it will be hatched a sea-full of fishes, marshes full of monstrous animals, and, in the later stages, the quadrumana in the woods. Nothing may be just like the things of earth, for the conditions are not identical, but as the original elements were the same in both orbs, the difference of results can not be very great, and Jupiter's ultimate product can not be other than the bodies of men. Jupiter's belts are equatorial currents, resulting from diurnal motion.

Saturn's innermost ring is semi-transparent, but dark. The inner edge of the ring next to this one is dark, and seems to be approaching the lower one. The outer edge of this middle ring is bright. These bright rings cast shadows distinguishable from the inner ring. These inner rings not being solid, it is presumable that they are held out from the planet by heat and centrifugal force. Another effect of the centrifugal force is, to confine the rings midway between the poles.

It is supposed that the earth and moon were formerly one ellipsoidal mass; and the detailed process is given by which they became, first two foci and then two

worlds. They are not separate now; there is no void space. Light, heat, electricity and gravitation—ether are substantial.

All worlds are spheroids; the more plastic they are, the more they vary from the true sphere. The innermost planets are roundest, but the cusps of Venus show an indentation at her poles. Jupiter and Saturn are thus indented, and are vastly bulged at the equator. ) would do  
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The shape of a revolving, plastic mass being more or less discoidal, therefore, as it solidifies and contracts, the greatest contraction is in the equatorial regions; and mountain ranges are thus formed that are highest at the equator, and which gradually decline in height toward the poles,—as do the mountains of the earth.

In view of these analogies, it is assumed that the earth was once a fiery spheroid extending indefinitely into space. It rotated then, as now; and was subject to the laws of gravitation, centrifugal force, chemical affinity, polarization, contraction, etc. The outer part was ethereal and cool; the inner, denser and hotter. Heat, gravitation and chemical affinity stratified the mobile mass, and rotation caused currents in the different strata. It is conceivable that these strata became rings and belts, and that they retained their positions, during long eras, by the momentum they had gained before they became detached. The internal heat was the main supporting cause, and, as it declined, they had no support but their rotary motion. They gradually fell behind, as equatorial strata of air now do, till gravitation prevailed over centrifugal power, and they fell. 22  
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## CHAPTER II.

### THE WORLD'S HISTORY OF ITSELF.

Geology takes up the story at that stage of progression when the earth was encrusted with granite and enveloped in a boiling sea, with an outer covering of clouds and fumes. As the crystalization of the elements into granite took place, the mass assumed its present form. As there was no centrifugal force at the poles, they became contracted, and are depressed or funnel-shaped—like the stem end of an apple. The laws of force do not admit of polar regions' being flat. No orb in space has either rounded or flattened poles. When this fact is admitted the wonders of the frigid zones will begin to be realized.

The second series of rocks was formed by chemical combination and precipitation, and are miles in thickness, with no particle of sediment. Later series were formed by sedimentation and by the deposition of animal remains. All these classes have, in places, been baptized by fire, rent by dykes, contorted by pressure and transferred by upheaval, till the enigmas of their history are innumerable. Sea and air were vast laboratories in those early ages. The great limestone formations upon which our principal western cities stand, are the mausoleum of the ancient world; and we have a vision of the far-away time ever before our eyes. Many

species perished by violence of nature, by debacles from above and by irruptions from below; others expired by limitation. Superior races supplanted less vigorous ones, as they now do, and in turn passed away. This was, of course, that they, too, might be succeeded by their superiors; but all seems incidental, and the progressive principle seems to have been in the inorganic forces. They improved the conditions of life, and improved life resulted; and God was more imminent in the mineral than in the animal kingdom. The spiritual reality was beneath all. a

The oldest part of the American continent and of the world, is a range of crystalline rocks extending from the St. Lawrence river to the Arctic Sea, and consisting of trap, gneiss and granite.

Crystals of feldspar sometimes form in the walls of furnaces used for smelting ores. Various crystalline rocks are formed by solfataras or gaseous volcanoes, and also in fissures that emit heated gasses, in geysers and hot springs. M. Daubree has, by artificial pressure, produced hydrated silicates, augites, and crystals of quartz. We may assert that at a time when the greater part of the elements of the earth were in a molten state, and surrounded by gasses of immense depth and of great pressure, out of this molten mass igneous and crystalline rocks of a soft, loose texture came into being by the laws of crystalization; and, after a crust was formed, the crystalization went on beneath the crust. It is a question whether crystalline rocks can form when unconfined, but, after the formation of the first precipitated rocks under the sea, the required conditions obtained, and the formation of this class of rocks was possible.

That gneiss was formed in nothing hotter than water

is proved by the fact that it in some places contains cinnabar, which is readily volatilized. The various igneous rocks, classified under many names, got their different characteristics from the amount or pressure under rocks or sea in which they formed. Rocks buried at great depths became homogeneous, plastic and subject to crystalization and to cleavage, which is a result of crystalization. Stratified rocks thus buried retain their stratification, although so changed that all traces of life are obliterated.

The fact that the central core of the principal mountain ranges is granite, that has upheaved and protruded through the metamorphic strata, proves that the latter were formed and in place before the granite took its present conical outlines and, possibly, before it was formed. The history will never be all unraveled. The laboratory out of which came the mineral and gaseous compounds, was too vast for human inspection. The search for the key to the mystery of creation is as futile as was the search for the philosopher's stone.

Crystals of the red oxide of copper were recently found in the mud beneath the old Roman baths in the department of Haute Marne, France, formed by the action of hot water on bronze implements. Copper pyrites was found in the same deposit, various ores of lead formed from the lead pipes used in the baths, and pyrites of iron formed from the iron bolts and implements. This accounts for the presence of these ores in the Laurentian rocks. When the earth was flame, the metals were part of the flame; when there was only light, they were in the light, and when the elements became liquid the metals were held in solution, and some of them were transferred to the rocks—as at Dubuque, Lake Superior and Iron Mountain.

This chemical process of extracting mineral substances from sea and air was a clarifying operation, and there came a time when light from without began to permeate the primeval darkness, and the atmosphere was formed between the waters on the earth and the belts and rings above it.

During the early Laurentian period the lands were low and limited; the continents were in embryo.

Vegetable life preceeded animal life, but the difference in the time of the beginning of the march of these two grand divisions of organized beings, culminating in man and the fruits and flowers that sustain and cheer him, need not have been more than the span of the life of a single sea weed. Both kinds of life originated in the sea; or, if the rocky, drenched earth produced an earlier form, it has not come down through the torrent tide of time. Rhizopod is the title of the leader in the van of animal life. He hails us out of the depths of the Laurentian and from beneath a trillion of dead years. He has had to wait a good while for this friendly recognition. His kinsman, the moner of the present day, is a microscopic mite that feeds by absorption, and puts out threads to move with; and, when the occasion for their use has passed, they fade away.

It is as useless to speculate upon the origin of the least, as it is of the greatest, animals. The microscope reveals a world of beings that has no limit but the power of optical instruments to disclose them. They are on and within all visible things, air, earth, water and organisms; and are the evil spirits of epidemic disease. No experiment has resulted in the production of life. No new form of life has come into existence since man learned to observe, and none since man, himself, was formed. This is a


rest day. And no instance is discoverable of one species having passed into, or produced another.


The sun-dew plant feeds on insects, and the victims of the plant's carnal proclivities are forthwith decomposed in gastric juice. These indelicate plants droop and mope when they do not get their regular allotment of flies; and those fed on roast beef thrive above their fellows. Peptones, which are formed by gastric juice in the digestive organs of animals, have been found in the lowest of the protophytes,—the yeast plant; furthermore, the process of excretion takes place in this plant. On the other hand, planarians are vegetating, starch-forming, oxygen-breathing animals. There is no dividing line between the great kingdoms, and man must be traced a stage further down and back; and if there be such thing as evolution, not the least wonderful stage would be the growth of fungi from earthy matter. It is asserted that there was a single point in time when spontaneous generation was possible,—a time not defined. The subject of evolution is vast in its ramifications; a fair rendition of all the known facts (and all likely to be discovered will not change it) should be, Creation Amid Evolution.

It is by the imbedded forms of progressive life that the ages of the rocks are known; and as different types had very diverging ranges in the same era, as well as very different periods of endurance, the evidence is not absolute. The presence of particular fossils is not always evidence of the exact age of a deposit, but association of fossils and formations is the test. If the leaves of a work in many volumes should be torn and scattered, they could not be replaced by the numbers of the leaves, alone, for the numbers would represent different volumes, so that it would be necessary to



get the sense of the writing, and then an expert could put together the torn leaves. The layers of rocks are all numbered, and all tell parts of the same story, and have a regular succession, but they are scattered all over the earth; and in no place are they all piled up one above the other in their order, but are distributed in volumes, chapters, sections, and, in places, single leaves.

A monumental pile upon the roadway of the eternal ages, is the Coal Formation. It divides geological history into two parts. Before that period there were no climatic zones; all was torrid heat. Animal life was almost exclusively confined to the sea, and was adapted to its heat. The sun had not penetrated the gloom of the abounding exhalations of that twilight time. The air, though hot, was heavy because of its height, and because made dense by fumes and vapors. It stimulated a prodigious vegetation. Great spaces of marsh land were covered with ferns, calamites, sigillarias, and lepidendrons. Greenland and Guinea, Melville Island  and Central Africa, all wore the same pale-green attire.

The formation of coal seems, also, to have been fortuitous, and the causes as accidental as the formation of a sand bank by the road-side after a rain; but a thorough study of the history enforces the stupendous conclusion that nothing was, or is, accidental. Purpose is evident in every part; is seen in the first stages of development, and is further illustrated and confirmed at each succeeding statthmus. The lesson of each page of the story is: The earth is being prepared for man. 

If the coal was made for man, the corollary of the proposition would seem to be that man will use it; that he will continue using it till it is no longer available; i. e. that he has an indefinite lease of the earth in its present state; but God is not concluded in the de-

ductions of logic. The coal may be again transformed, and serve some future, higher use in the divine economy; or it may go to waste, as we see seeming waste in every department of nature. We see but little; there may not be any waste; the myriad forests that perished without making coal but bridged the way to something better.

?? ( In the New Red Sandstone are found footprints of colossal birds and the angular marks of frost, but not in the same laminae together. This proves that there had come a change of seasons in the valley of the Connecticut, and that the birds went south in winter. The earth was cooling down.

2 Man can say with perfect assurance, that, at a certain era, an animal of a certain size, shape and habit, walked along the margin of a certain sea, when the wind was blowing from a certain quarter, and rain drops fell with a certain force and frequency, from clouds in a certain part of the sky; all this, a million years ago; but, questioned as to many seemingly simple phenomena, he has to answer, "Canst thou by searching find out the Almighty to perfection?"

The Jurassic, was the age of most wonderful reptiles. The Cretaceous followed; it is two thousand feet thick. The lands were still low. Throughout the cycles of time, incalculable, the sea had flowed where now great mountains rise; but the slow, incessant forces had wrought a mighty change. The Pyrenees, Alps, Himalayas, and Andes, had risen from their lairs. The process was simple: the earth cooled, shrank and shriveled—the strata, crowded together edgeways, was subjected to folding or plication. The main ranges seem to have been lifted up as plateaus, and erosion has given them much of their abrupt appearance.

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The strata forming the Sierra Nevada Mountains represent mesozoic time,—the middle of the work-days of creation, the period most prolific of animal life—yet they are, in Northern California, almost barren of remains. Only in Plumas County on the north, and Mariposa on the south, are found a few triassic fossils that escaped obliteration when the rocks were undergoing transformation by heat. Though miles in thickness, these rocks have been raised to a height of 10,000 feet, and stood on edge against the granite core that forms the center of the range. During the time of their metamorphosis and upheaval they became interjected with seams and dikes of auriferous quartz, making them the great gold field of the world.

Both sides of the Sierras have the same formation, with corresponding inclination to the central core. On the east side of the range, within the boundaries of Nevada, stands, as a separate formation, a syenitic peak called Mt. Davidson. When it came up it lifted up on its eastern side a vast bed of propylite rock, which differs from granite by having its crystals embedded in a paste that is not crystalline. Where the propylite and syenite met, the faces, kept apart by irregularities of surface, left an opening reaching down into the heated earth. As the mountain pushed up, the fissure widened in places to an extreme of two hundred feet; and extended north and south eight or ten miles. As it reached down to the heated region, it was filled with vapors and gases. From these fumes, crystals of quartz soon formed on the sides of the fissure, and began the process of filling up the cavity with the various ores of silver and gold; viz. silver glance, stephenite, polybasite, galena, pyrargyrite, horn-silver, sternbergite, zinc-blend, and pyrites. After the fissure was filled the syenite peak continued to

rise, crushing the quartz, and smoothing the walls of the vein. The whole top of the vein and adjoining propylite broke off, and fell back from the syenite to an angle of 45 degrees. The propylite wasted away by erosion, and the hard quartz and walls of the vein were left standing up as hills and cliffs of quartz, with masses of rich ore in sight without digging. This was found, in recent times, and followed down to the break, and there the lead appeared to terminate; but further exploration proved that it continued, at a reverse angle, down the slope of the syenite, thousands of feet; and the world is filled with the fame of the Comstock Lode. The formation of the Comstock occurred in the Miocene Era.

The Miocene is prominent for other events than the stocking of the world with precious metals, preparatory to the advent of man. In that era, over vast areas, and within the Arctic Zone, grew the *Sequoia Gigantes*, the greatest trees that now have representatives on the earth. Beeches, oaks, poplars, planes, limes, walnuts, and magnolias luxuriated within the North Polar circle. Spitzbergen was still a garden of delight, containing ninety-five species of plants. Animal life was also abundant then. Tortoises were twenty feet long, and sloths were as large as rhinoceroses. Elephants were numerous, and horses ran in herds.

The French have found flints of the Miocene Age, and think that man lived at that time. Some American Professors do not question the character of the implements, but attribute their origin to the skill of extinct monkeys. This is for the sake of consistency. The implements were made before any mammalian species now living was in existence; therefore the implements had to be attributed to an extinct species; the highest

of those extinct species were monkeys; therefore, monkeys made the implements. This is logical demonstration; but, considering the character of many so-called palæolithic implements, it must be said to be an indignity upon the monkeys. The situation is ludicrous; but science never laughs; the scientific mood is eminently placid.

## CHAPTER III.

### ELDORADO.

Soil has accumulated; rivers, lakes, valleys and forests diversify the landscape. Man's abode seems waiting for him. Is he here?

Turning our attention again to California, and to Sierra and adjoining counties more especially, we find that where now basaltic peaks and ridges 10,000 feet high, form the high tops of the Sierra Nevadas, was once an extended valley, coursed by numerous streams. Palm groves lined the banks; these were Time's thermometers, to indicate the stage of the cooling process we have watched. Abounding animal life was there. The era was the pliocene. Human relics are reported; but, with the rigid care her canons require, science hesitates to pass judgment in a controversy wherein so much is involved. Beneath the bright waters of those streams, were beds of gravel hundreds of feet deep, all quartz, rounded and polished, and nearly all white. The different strata of bright white and blue gravel alternated with beds of variegated clay; and, though buried from the light, were as beautiful as "as if day in its pride had arrayed them;" and intermixed with all this gravel, was gold—golden sands and grains of gold, and, at the bottom, huge boulders, and masses of gold.

Was there no song of cotters in those mountain dells?  
And o'er those waters came no chime of bells?  
Music was there, for its echo lingers, after all the  
millenniums of years.

Surely, this must have been the true Garden of Hesperides? The imaginative youths who opened Illinois Ridge, where the grass roots held clustering spangles of gold, where the deep beds of glistening gravel were interspersed with shining particles, and nuggets lined the slaty bed, used to fancy it the channel of the veritable Pison that compassed the Land of Havilah, "the gold of which land is good." The scenery, of sleeping woods and hazy mountains, impelled the local poets to rhymed expression, and one of them has left a memento of the scenery and himself, beginning:

"Like birds the fleecy summer clouds  
Around thy hoary summit flock,  
And morning rolls the misty shrouds,  
O'er thy cold temples, Table Rock."

The geologists of that time said there were four of these old Edenic river-beds. They seem united at the north, running under Washington Hill and Pilot Peak. From under this peak they separate, and one follows the course of the ridge southwest to Bald Mountain, where a branch turns off to Illinois Ridge. The other main channel passes from Pilot Peak southward, under Fir Cap and Saddle Back, to Table Rock, where it divides, the main stream continuing southward through many famous mining localities, to Table Mountain in Tuolumne County. Where else on earth, or under earth, is there another such river system, or the relics of one? It seems an ideal realm, and not as pertaining to ordinary life, but mystical as old-time memories of Eden.

Geologically speaking, the pebbles of these beds under consideration, were formed from veins in rocks like those that are now their bed, but from a source farther north that can not be determined, by streams that crossed what are now the main ridges running out westward from the axis of the range. They were swift flowing streams, else the gravel would not be so clear and clean. Silicified wood is frequently encountered—relics of the forests primeval, destined to endure unto “the last syllable of recorded time.”

The ancient drama, whatever it was, closed with a pyrotechnic display unparalleled in the history of the planet. One old volcano, Lassen's Peak, is visible to the northward a hundred miles. By it, and other ones not known, the old river system was buried, throughout its whole extent, under a thousand feet of basalt, ashes, boulders, etc. Since this great cataclysm there have been others almost as great, of glacial ice and flood, and the deposits of gravel and basalt have been intersected by deep canyons, and subjected to enormous denudation; and by their disintegration newer and shallower deposits of like character have been formed, at lower altitudes and in warmer zones. In these later deposits the relics of man and his associate extinct animals have been found in undoubted profusion; but no account seems to have been taken of the difference of age between the two kinds of gravel beds. The accounts are confused and conclusions necessarily uncertain.

There is no philosophic reason why man should not have lived on the earth in Pliocene time, together with monkeys and high-class quadrupeds; it is simply a matter of fact, to be determined by relics.

All that is said of the discovery of the bones of extinct animals in connection with human relics, may be



passed over. The elephant that lived in Pliocene time, also lived in the Champlain era; the question should be as to which end of an extinct animal's career man came in contact with. These associate animals in California, are the mammoth, horse, elephant, camel and tapir. The human relics are bones, discoidal stones, mortars, pestles, shuttles and metates; the places where found include the whole mining area.

There are numerous accounts of the finding of giants' remains in California, but they are not definite; the same must be said of the report of the finding of a human collar-bone in the Blue Lead at a depth of a thousand feet.

The most interest and importance attaches to the discoveries made at various times in the mining tunnels and shafts which penetrate Table Mountain. In 1858 a stone mortar holding two quarts, was found there at a depth of three hundred feet. In 1862, another mortar was found at a depth of three hundred and forty feet, in a bed of gravel superimposed by one hundred and four feet of lava, and eighteen hundred feet from the mouth of the tunnel. In the same year, at the same time, and in the same mountain, a shuttle was found.

In 1857, Dr. C. E. Winslow sent to the Boston Natural History Society a human cranium, found in the pay dirt, in connection with bones of the mastodon and elephant, one hundred and eighty feet below the surface of this same mountain; and Mr. Foster, in *Prehistoric Races*, says of it: "Dr. Winslow has described to me all the particulars in reference to the find, and there is no doubt in his mind, that the remains of man and the great quadrupeds were deposited contemporaneously."

The celebrated Calaveras skull was found, at a depth of one hundred and thirty feet, beneath seven strata of

lava and gravel, in a mining shaft at Altaville, Calaveras County. Mr. Cronin says many stone mortars and mastodon bones have been found in this region, but not under lava. Mr. Foster describes the formation in which the skull was found, as follows:

(1) Black lava, 40 feet; (2) gravel, 3 feet; (3) light lava, 30 feet; (4) gravel, 5 feet; (5) light lava, 15 feet (6) gravel, 25 feet; (7) dark brown lava, 9 feet; (8) gravel, in which the skull was found, 5 feet; (9) red lava, 4 feet; (10) red gravel, 7 feet. This skull[says Mr. F.],admitting its authenticity, carries back the advent of man to the Pliocene Epoch, and is therefore older than the stone implements of Abbeville and Ameins, or the relics of Belgian caves.

The question has many difficulties and we will call Professor Whitney, himself, to the stand:

"During the Pliocene, California and Oregon became the theater of the most tremendous volcanic activity that has devastated the surface of the globe. The valleys of the rivers in the Sierra were filled, and much of the country, particularly toward the north of California, was entirely buried in lava and ashes. Since then the rivers, seeking new channels, have made for themselves deep canyons, leaving their old beds deeply buried under the lava. These old buried river gravels are very rich in gold, and extensive tunneling into the sides of the mountains and under the old lavas has been done. In one of these old river bottoms, under the solid basalt of Table Mountain, many works of human hands have been obtained, as well as the celebrated human skull of the Pliocene, now so well known in connection with 'Brown of Calaveras.' The age of these deposits under the lavas, is known to be Pliocene, on account of the remains of the contemporaneously buried flora and fauna, which were almost totally unlike the flora and fauna of California at the present time. That the skull was found in those old, intact, cemented gravels, has been abundantly proved by evidence that cannot be gainsaid. At the time it came into the speaker's hands, the skull was still imbedded, in a great measure, in the original gravelly matrix. In this condition it was taken by him to Cambridge, where, under his charge, and in the presence

of Professor Jeffries Wyman, of Harvard University, and Professor W. H. Brewer, of Yale College, the imbedding matrix was chiseled away. In and about the skull were found other human bones, including some that must have belonged to an infant. Chemical analysis shows that it is a true fossil, its organic matter being almost entirely lost, and the phosphate of lime replaced by carbonate of lime. So far as human and geological testimony can go, there is no question but that the skull was found under Table Mountain, and is of Pliocene age.”—

[Cambridge, 1878.

“I am ready to admit that man—probably Mongoloid man—wandered in California before the mighty peaks of the Sierra Nevada or the Cordilleras were upheaved; before the cataracts of the Yosemite or the Yellow Stone began to flow; before the glaciers carried their rubble and precious minerals into the lowlands, and even before the vast canyons were split through the solid rock.”—WINCHELL.

“From the stand point of the development theory (and by this we do not mean evolution, but that progression which takes place when a savage advances from his low state toward civilization), the evidences are abundant that man is older by far on the western side of the continent and perhaps in the Northwest, than elsewhere in the New World.”—SHORT.

“That we can get back as far as the Epoch of the drift is, I think, beyond any rational question or doubt; that may be regarded as something settled; but when it comes to a question as to the evidence of tracing man back farther than that—and recollect drift is only the scum of the earth’s surface—I must confess that to my mind the evidence is of very dubious character.”

—[HUXLEY.

The gravel beds under which human remains have been found in California, are incomparably deeper than in other places. There only, were a people and their domestic utensils overwhelmed by a cataclysm that changed the face of nature. Whatever may be said of relics elsewhere, these are relics of Antediluvians. It is not necessary to this conclusion that the relics be called Pliocene; it is enough that they preceded the cataclysms of

fire and flood, and the formation, by erosion, of the Stanislaus. Nor does the belief in the extreme antiquity of the relics depend upon the genuineness of the Calaveras skull; for, leaving that out, the other relics make up a case that must revolutionize the thought of the world. We have the unqualified assertion of the Chief of the Geological Survey, that, in one of the old river-bottoms, under the solid basalt of Table Mountain, many works of human hands have been obtained.

Mr. Cronise, in *Mineral Wealth of California*, says:

"That where the Stanislaus now runs there was a mass of mountains, is not a matter of speculation, for this lava-flow is seen to have crossed the present valley of the Stanislaus at Abbey's Ferry, and must have followed the course of an ancient channel. It follows, that since the ancient valley was thus filled with the volcanic mass, that an amount of denudation, not less than three or four thousand feet, has taken place within the most recent geological period. \* \* \* \* \*

[Table Mountain is] "a vast lava flow from the lofty volcanic region beyond the Big Trees of Calaveras. It forms a nearly unbroken ridge on the north side of the Stanislaus, two thousand feet or more above the river."

It is the number of the discoveries that makes any single one credible, and the number, also, of the localities of the same kind of discoveries that makes a discovery in any one particular locality credible. The only reason Mr. Winchell can find for discrediting the account concerning the "skull in the gold drift" is that it is "not inferior to that of existing races;" but he adds that "we can not counterpoise observation with presumption." This presumption, however, does not apply to the assertion that "in and about the skull were found other human bones, including some that must have belonged to an infant." Whatever the geological age of these relics, they throw confusion upon the hitherto accepted

archæological Ages. These immeasurably oldest implements are neolithic—if the term still has any meaning,—and represent a condition when cereals were cultivated, and ground on hand mills, and baked into bread and cakes.

It would be a relief to the mind to be able to connect these relics with the buried and time-worn ruins of the adjacent desert-lands, but it can not be done.

## CHAPTER IV.

### THE CRADLE LAND

The continents come near together at the North, but terminate in wide seas at the South. As the poles, by the process of cooling, first became adapted to the growth of the vegetation of the temperate zones, it is a reasonable supposition that such vegetation began there. Such is the case concerning the north polar region; but if such vegetation originated at the South Pole also, it perished there for want of contiguous lands to propagate it. The authorities agree that the great, aggressive faunas and floras began their wondrous careers in the Arctic lands, and have radiated from there by land and sea, by wind and current, to the remotest places, through all altitudes and zones. The varied fauna of the Eocene originated there, and Nova Zembla and Spitzbergen were Edens of luxuriance in Miocene time. For these reasons some authors contend that Paradise was at the North Pole. They attempt to account for its loss, by the supposition that a Miocene continent sunk where now in silence sleeps the Polar Sea. It is not very brilliant logic that makes man originate on a suppositious continent that suppositiously sunk some tens of thousands of years before his advent on the earth. These same authors assert that the desolating coldness set in at the north about the middle of the Miocene. That makes the case discomfoting, even if the continent did not sink; but, in reality there was no such dis-

tressing dilemma, and there was never a necessity that men and plants and animals should originate at the same place, for the reason that they did not originate at the same time. Vegetation and animal life had been spreading over all lands a million years (in round numbers), before man came upon the scene; and, if the starting place had not sunk, nor the climate changed, still, it was not necessary to set man back of a million years of advantageous development.

These same philosophers who have everything come out of the north, profess to think that infant, primitive man was nursed by the pithycus family of apes; but as this ancestral family were warm blooded and could not endure even a temperate climate, it is inconsiderate to place them so far north at such a time. In contemplation of this state of things another school of philosophers, more commiserative, place the progenitors in a genial clime. Their cradle land was an island in the Indian Ocean: sunk, too; but that is indicative of broad and comprehensive views and generalizations; and, besides, it saves the inconvenience of needing to search for relics. It causes an unrestful feeling to contemplate the situation of our first parents' primeval, polar abode, in the cheerlessness of chilly whiteness, and the desolateness of Cimmerian darkness; but it is no less distracting to turn, in thought, to that Indian island, now "in the deep bosom of the ocean buried." This land that was, and is not, is famed at last, and named Lemuria. Those men who fall upon the neck of Pithycus, in filial fondness, make a mistake. The high-priests of Natural Selection and Fortuitous Variation, have concluded that walkers differentiate into better walkers, but never into climbers, and vice versa; so it is necessary to go back and find something unlike the monkey,

the adaptation of whose parts is not for climbing. He stands revealed. Lemur is the Greek for ghost, or specter of the night; so this name was authoritatively applied to a family of nocturnal animals, which are four-footed, small in size, and have a sharp, fox-like muzzle. They feed on birds and fruit, and are natives of Madagascar and the neighboring islands. This is the progenitor longed for and long sought, and after whom the lost Eden is named. An animal so devoted to darkness would have had a blissful existence in the region of polar night, and the polar pithycus theory have been saved from ridiculousness and wreck.

The dryopithycus, the man-ape of the Miocene era who chipped flints at Thenay(!) never got higher than 45 degrees north.

Lemuria is suppositiously located in the Indian Ocean because of the proximity of Madagascar and other islands where the little animal for which the lost land was named, still makes nightly forays for birds and fruit. What that fox-like muzzle indicates, is not explained; there may be a lineal connection between it and the cunning of the deviser of this elaborate theory of the origin of speculative philosophers.

Lemuria is sunk, but maps of it, as it was "ere time began its fateful overthrow," have been drawn. In connection with it is a chart of the remaining continents and of the progressive lines of race dispersion. Following one of the lines by sea to Asia, and through that continent to Behring Straits and Alaska, and then down the coast, we have the route by which the "probably mongoloid man—wandered in[to] California."

Lemuria is located in the tropics because man, "primitively, was a tropical animal." It necessarily required much time for tropical animals to become tropical men,





and much time for such men to get to Behring Straits, and to get acclimated there. Then, after becoming Esquimaux, it must have taken a good while to divest themselves of that type and become Californians. This transmogrification and transmigration is supposed to have preceded the Pliocene Age; and the migration had to be preceded by skill in navigation in reaching the Asiatic continent by sea. It is evident that the cunning indicated by that fox-like muzzle, was early brought into requisition.

The author of "Preadamites," in which the Progressive Chart is republished, places the Australian at the bottom of the scale and says, "I fix upon the Australian as the lowest type of humanity." He must, then, have been the first colonist from Lemuria; but the distance between the two realms, on the chart, is forty degrees of latitude, requiring too great a feat in navigation for early men or animals, of ordinary muzzles.

It would have been pleasant to have had the association and support of some school of philosophers holding that the North Americans of antiquity were autochthons; but it is authoritatively stated by the one who made the discovery, that man came up from his low estate by and through the catarrhine group of Old-World monkeys, which have narrow nostrils, instead of the American platyrrhines whose nostrils are flat. One would not, on general principals, have supposed that the American competitor for royal honors would have been ruled out of the line upon the pretext of his not having a sufficiently prominent and pointed nose, while the Australian, with his marshy nasal appendage, is admitted to succession in the same line. If a pointed nose is a necessity, the fox-like muzzle of the lemur serves him well again. But he is not American.

Assumed propositions are, for the purpose of argument, classified as: (1) Comprehensible, (2) incomprehensible, (3) contradictory, and (4) absurd.

The beginning of frost-marks in the Connecticut Valley in Triassic time, and of deadly cold at the north in later Miocene time, make the placing of the primitive abode in a milder region, a geological necessity.

Prof. Henry argues the case:

"The spontaneous generation of either plants or animals, although a legitimate subject of scientific inquiry, is as yet an unverified hypothesis. If however, we assume the fact that a living being will be spontaneously produced when all the physical conditions necessary to its existence are present, we must allow that in the case of man, with his complex and refined organization, the fortuitous assembly of the multiform conditions required for his appearance would be extremely rare, and from the doctrine of probabilities could scarcely occur more than at one time and in one place on our planet; and further, that this would be somewhere in the northern temperate zone."

Man has left mementos of his presence in every land that he has occupied, therefore the land containing the oldest relics would, of course, be the one first occupied by him; and the land now known to contain the oldest relics must be considered the primitive seat until it is proved that an older one is inaccessible. This test is unfavorable to the polar realm, to Atlantis, the Pamir Plateau, the valley of the Euphrates, and the source of the Nile.

The Big Trees are relics of the primeval era, found nowhere but in California. The horse originated in America, and here only are his bones associated with the oldest relics of man. America came first out of the sea when the waters were gathered to one place; which fact is not proof that it first became either inhabited or habitable; but, in nature there are universal harmonies,

eternal fitnesses and ever-recurring analogies; and in this view the beauty of the scheme of creation would be marred if this land were not the ancestral abode.

"In the center of the sea is the white isle of great Zeus;  
There is Mount Ida, and our race's cradle."

Columbus thought that Paradise was a great protuberance rising out from the equatorial region, toward the sky; and, after he had passed the meridian a hundred leagues west of the Azores, his ship, he says,

"Went on rising smoothly toward the sky, and when the weather was felt to be milder, on account of which mildness the needle shifted one point of the compass; and the further we went, the more the needle turned to the north west, this elevation producing the variation of the circle which the north star describes with its satellites; and the nearer I approached the equinoctial line, the more they rose and the greater was the difference in the stars and in their circles. Ptolemy and the other philosophers who have written upon the globe, thought that it was spherical, believing that this hemisphere was round as well as that in which they themselves dwelt, the center of which was in the island of Arin, which is under the equinoctial line, between the Arabian Gulf and the Gulf of Persia; and the circle passes by Cape St. Vincent in Portugal, westward, and eastward by Cangra and the Seras;—in which hemisphere I make no difficulty as to its being a perfect sphere as they describe; but this western half of the World, I maintain, is like half of a very round pear, having a raised projection for the stem, as I have already described, or like a woman's nipple on a round ball. Ptolemy and the others who have written on the globe had no information respecting this part of the world, which was then unexplored; they only established their own hemisphere, which, as I have already said, is half of a perfect sphere. And now that your Highnesses have commissioned me to make this voyage of discovery, the truths which I have stated are evidently proved."

The old romancer was writing from near the mouth of the Orinoco, which he imagined was the ancient Gihon:

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The Holy Scriptures record that our Lord made the earthly Paradise and planted in it the tree of life, and thence springs a fountain from which the four principal rivers of the world take their source; namely, the Ganges in India, the Tigris and Euphrates, and the Nile. I do not find, nor ever have found, any account by the Romans or Greeks which fixes in a positive manner the site of the terrestrial Paradise; neither have I seen it given in any map of the world, laid down from authentic sources. Some placed it in Ethiopia at the sources of the Nile, but others, traversing all the countries, found neither the temperature nor the altitude of the sun correspond with their ideas respecting it; nor did it appear that the overwhelming waters of the Deluge had been there. Some pagans pretended to adduce arguments to establish that it was the Fortunate Islands, now called the Canaries.

St. Isidore, Bede, Strabo, and the master of scholastic history, with St. Ambrose and Scotus, and all the learned theologians, agree that the earthly Paradise is in the East[beyond China].\*\*

I do not suppose that the earthly Paradise is in the form of a rugged mountain, as the descriptions have made it appear, but that it is on the summit of the spot which I have described as being in the form of the stem of a pear; the approach to it from a distance must be a constant and gradual ascent; but I believe that, as I have already said, no one could ever reach the top; I think, also, the water I have described[the Orinoco], may come from it, though it be far off, and that, stopping at the place I have just left, it forms this lake.

There are great indications of this being the terrestrial Paradise, for its situation coincides with the opinions of the holy and wise theologians whom I have mentioned; and, moreover, the other evidences agree with the suppositions, for I have never read or heard of fresh water coming in so large a quantity, in so close conjunction with the waters of the sea; the idea is also corroborated by the blandness of the temperature; and if the water of which I speak does not proceed from the earthly Paradise, it seems to be still a greater wonder, for I do not believe that there is any river in the world so large and so deep.  
\* \* \* I think that if the river mentioned does not proceed from the terrestrial Paradise, it comes from an immense tract of land situated in the south, of which, hitherto no knowledge

has been obtained. But the more I reason on the subject the more satisfied I become that the terrestrial Paradise is situated in the spot I have described; and I ground my opinion upon the arguments and opinions already quoted. May it please the Lord to grant your Highnesses long life and health and peace, to follow so noble an investigation, in which I think our Lord will receive great service, Spain considerable increase of her greatness, and all Christians much consolation and pleasure, because by this means the name of our Lord will be published abroad."

The secret of Livingstone's long exile and tireless suffering and search in Central Africa, was the hope of finding the Eden of classic legend, at the mystical source of the Nile.

## CHAPTER V.

### SEERIC HISTORY.

*And oldest classic myths  
Attest a golden age, when youthful man  
Plucked earth's spontaneously full-rounded corn  
And mellow fruits, beneath a genial sky.  
From lightning-kindled flame he early learned  
The secret, latent in the fibrous wood;  
And with this power armed, he braved the North:  
Subduing, conquering, became his joy.  
Speech was a gift,—as tongues at Pentacost.*

We have seen darkness precede light, the earth precede the sun, vegetation precede animal life, the water above the firmament precede the water below the firmament, saurians precede mammals, and all precede man. Whether or not this fully corroborates Genesis makes but little difference. Genesis does not need any bolstering; it is not known yet what Genesis contains, nor what is in the book of nature. There is nobody now on the earth who can write anything like Genesis. The doctrines of the day that conflict with it must be held in abeyance till some one comes to the tripod who, skilled in latest lore, shall also have somewhat of old-time inspiration. A comparison of the author of Genesis or any part of it, with any one who has ever yet assailed him, would go to prove the opposite of the doctrine of development, and that the race is declining and, sometime,

the last representative of it will be seen swinging from a limb, by his tail.

As man's place in creation is midway in a gradation of intelligences, there are two ways of tracing out his connections; one, from the animals upward, and the other, from the heavens downward. The latter is the divine method. Looking at the advent of man from a merely intellectual stand-point, it was the greatest event of measured or unmeasured time. The infinite forces of the universe, with infinite intelligence behind and above them, had been working through uncipherable time, with steady appreciable purpose, to that end—which was and is creation's end. A being had come upon the arena who could understand somewhat of the creative processes; could enjoy the things that had been made, and say that all was good; could even take up the work where it had been left off, and modify and improve upon the scene, like as adding links to the infinite chain, and parts to a divinely planned scheme; who could receive intelligence and know its source, and return acknowledgment and reciprocate affection—made thus nearly in the divine likeness, a son of God. And what a heritage was the earth, with its possibilities! In this view it is conceivable that the first pair were objects of paternal solicitude, and it is deducible that angels were given charge concerning them. By all the analogies of universal nature, by all that is consistent in science and all that is sacred in human thought, and by the facts of history, and the constitution of the human mind, there was this divine care and superior communication. A man with a soul was made the progenitor of men with souls, and the time is not distant when it will be a matter of amazement that the science of the 19th century could have so debauched itself and the world, as shown in the last

chapter. Yet, the origin of man, as a part of the animal creation, is a physiological question, and the accumulation of data may enforce the concession that the creation of Adam was the creation of a group. Reasoning on the record that has come down to us, it is necessary to suppose that there were more children born to the first pair than are named in the record. It is also necessary to suppose that the curse upon Cain was a miraculous element in the history, causing a mark that distinguished him and his posterity from all others; and that that mark included the distinguishing characteristics of the black races; and that this separation and isolation of Cain's people saved them from the flood.

Poor Blind Tom, the very tail end of the long decadency, has a gift that alligates him to the angels.

It is assumed that new types have a degree of plasticity corresponding to that of new-born individuals, and at an early time, readily adapt themselves to their environments; and that great variations occur, and are perpetuated by heredity, and become fixed by time. So the consequences attributed to the primeval cursings may not have been unnatural, although super-scientific.

In the current news of the day is frequent mention of black people turning white, and vice versa. In 1849 two young men were traveling on the Mississippi as minstrels, who were decisively white, though born of black parents,. They were Albinos. Science is dumb when confronted with the trivial facts of the present day, but is stern and dogmatical concerning the great mysteries of the creative period, when the conditions were such that nothing can be known about them.

The most stupenduous events of human history can be traced directly back to their origin in blessings; why then may not some results be attributed to cursings?



The second chapter of Genesis is a separate narrative of the creation of man, in which the first human beings are represented as a single pair, and a different name is given to the Deity. Nearly every object in it has a symbolical meaning and the whole is allegorical. The account was, doubtless, originally written in hieroglyphics, which are symbols. Before the invention of the alphabet there was no way of representing words but by objects; and religious ideas could only be expressed by symbols; and symbols of this kind, because of their sacredness, have been perpetuated in all lands. It is absurd to try to make modern ideas conform to ancient usages. Some of the symbols of this chapter are common to ancient pagan systems, in which they have a base significance, but here they are used to express the highest and purest conceptions of truth. The symbol of the serpent, which is used in the narrative, appears again in a prophecy of the future "hero born of woman." That revelation is affected by the reigning ideas is shown by the different imagery used in various ages and places. The great promises to Abraham were communicated by an unimpressive ceremony; so, couched in obscure symbolism is this first recorded prophecy,—more wonderful than the creation of worlds. In geology we trace different forms of life in such succession that some are ready to say that one sprang out of another, but occasionally we come to a form that no law of development can explain. So, in tracing one religious development back to another, from Christianity to Judaism, and from that to Paganism, we come across this prophecy, which is a "leap" that natural principles cannot account for.

Having followed cosmical history down into the human period, it is necessary to attempt, by a geological ex-

cursus, to show the unity of the plan and the connection of the different parts of the story.

The argument from design, as used in all ages for proving the existence of God, has gained force by the discoveries of modern times. Surveying the field of geological science the modern philosopher demonstrates the existence of the intelligent creative will, by saying that it was a part of the design, to impress upon us that the same God who finished with man, began with the vertebrate fish as a model. The design that reaches up to man, reaches, of course, to all that man may become in the eternities upon which he is entering. The laws and providences that brought him into being can give him higher being, and the resurrection will be evolution.

The Christian world has not occupied the highest ground concerning methods of creation. They could not see that it was more worthy the divine architect to establish laws and put in operation forces that would work out his purposes, than to personally, instantaneously and upon occasion, produce the various results.

We know that the Adirondacks arose from the primeval sea by the same force that is now raising the coast of Norway. The forces that elevate a continent and the forces that populate it, are equally natural and equally divine, and are scientifically and scripturally equal. The forces used in making the continents, were simply radiation and contraction. In these we can not discern divine wisdom; but, as they prepare the conditions which make life possible, they are equal with the forces more directly used, and are equally divine. The forces which produce organic forms show intelligent direction, and we must conclude that intelligence directs the forces that upheave the continents. Then a strictly scientific formula would be: God is elevating the coast

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of Norway. What his declared purposes are, pertains to the department of theology.

The wisdom controlling the forces becomes more apparent in the later stages of creation, until the general design becomes apparent. One type points to a succeeding type, and each is a promise of the culmination in man: so the creative intelligence is a prophetic spirit, the same that spoke to Adam and to Moses and told them what should be.

Man is, in a sense, the culmination of the progressive principle. Creation ceased by law, just as it began by law. Nature's "teeming date dried up," simply because the process was completed. No higher structure could succeed the previous types; and no higher endowment could be given than that of the human mind. This is an explanation justifying the scheme of salvation. That the creative process terminated in man, is an argument that nature is not capable of a higher effort, and that there is not, upon any earth or in any sphere, a more perfect form, or an intelligence of a higher type; and, therefore, that man has entered upon a state in which change of form is not necessary; and his mind, though capable of infinite expansion, is not susceptible of change of constitution. Really, he is now in his first estate, with the infinities ahead.

Tracing out the principle of evolution, as relating to man, we find that, like his predecessors, he became a propagator of his species; and his species became divided into races, and differentiated into tribes and families; all within limits that were the bounds of genera, species, families, etc., in the old Silurian Era. The migrations of each of these races, their succession on the earth, their rise or decline under favorable or unfavorable periods and conditions, are purely geological, and all human insti-

tutions have followed the same law of development and decline. Religious development is not an exception to the law of survival of the fittest; and civilization is an evolution, and we behold and perform a part in a drama that began in a movement of star dust. As God is in the last act, so must he have been in the first. The history of creation merges into that of man. One plan runs through both, and one design is traceable throughout. Again, it was the Creator who spoke to the prophets. None but the planner could know how the machinery would work. The future must grow out of the past, and the forces in operation bring about the results foretold, and the new earth will be the old, transformed.

The brief mention in the old record of the building of a city, the making of implements, and the handling of instruments, is indicative of the evolution of arts and industries.

All the antediluvian narratives are duplicated in the myths of ancient nations. The Dioscouri and Cabari are reflections of Cain and Abel. Vulcan is, probably, Tubal Cain. Set of Egypt is, probably, Seth. The ten Patriarchs became the ten heroes of the Assyrians, and likewise of the Iranians, Egyptians and Chinese. Enoch's character was inconceivable except to Seers. The ages of the Patriarchs is an artificial arrangement, according to the cycle of the Sabbatical year. The numbers differ in the original versions, Usher's chronology is a crumpled horn. We are told that the sons of God who took wives of the daughters of men, were angels who kept not their first estate, but left their own habitation. Their supposed progeny (for science knows nothing of such hybrids) were the heroes celebrated throughout the ancient world, in myth and song. A cuneiform inscription says that the antediluvians were not found worthy to go to the

land of the silver sky, where the son of Ea raises the dead, but were imprisoned in the land without return. The Book of Enoch, which has internal evidence of inspiration, and nevertheless is a forgery of the century before Christ, contains this graphic portrayal of antediluvian times:

"Arazial taught the use of stones of every valuable and select kind; impiety increased, fornication multiplied, and the people corrupted all their ways; Amazarak taught all the sorceries; and dividers of roots; Amers taught the solution of sorcery; Barkayal taught the observance of the stars; Akybul taught signs; Lamiel taught astronomy; and Azarad taught the motions of the moon."

This coupling of magic and immorality in the practices attributed to the antediluvians shows a knowledge of human nature if nothing else. The traditions of sorceries and unnatural sins of the Toltecs, before their destruction, present a similar scene.

Mr. Smith in his *Assyrian Discoveries*, says;

"I discovered among other things a curious religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days, or Sabbaths, are marked out as days on which no work should be done."

Among the curious old tablets is an account of creation. Seven lines from the fifth tablet of a volume in the library of king Assurbanipal, read as follows:

"The moon he appointed to rule the night,  
And to wander through the night until the dawn of day,  
Every month, without fail, he made holy assembly days,  
In the beginning of the month, at the rising of the night,  
It shot forth its horns to illuminate the heavens.  
On the seventh day he appointed a holy day,  
And to cease from all business, he commanded.

All the most ancient nations believed that Paradise was the polar region of the north, just beneath the axis

of the heavens; that the tree of life was the pole, and that the river of life that watered the garden, came down from the celestial Eden and divided into four streams, going to the four quarters of the earth. Because of this belief some have held that the narrative in Genesis was written after the return from the Babylonish captivity, but it will be found that the Jews, like the other ancient nations, had an original tradition of a seat of bliss.

If the second chapter of Genesis should come to be rejected as history, its doctrine will be found placed beyond and above the reach of reason in the 53d. of Isaiah, and there is no need of any more dodging. These narratives are the beginnings of a vast system, stretching across the page of time, and are inseparable from what follows, and can not be judged separately. When pronouncing upon one of a series of correlated statements, all are concluded in the judgment. These earliest enunciations are built upon by miracle workers of later ages, till Christ, who was a Creator. The power to work miracles is accompanied by an intellectual apprehension of the quality and characteristics of miracles, and they who have it, have no need that any man should tell them. Those who can not do, can not judge of what has been done. The difference between Paganism and Christianity is slight. Pagan philosophy always has recognized a God who works by law; Christianity acknowledges a God of providence and miracle. Science is panoplied with law; and, like Daniel's beast, is devouring and breaking down all other kingdoms.

## CHAPTER VI.

### THE WINTER OF THE WORLD.

*"An age shall dawn---the winter of the world."*—Eddas.

The Pliocene period is the declining age of the European flora, the time when the climatic conditions are definitely altered, when the vegetation gradually becomes poor and ceases to gain anything. The progress of the phenomenon is slow, but it moves along an inclined plain, on which it never stops. Those ornamental plants, precious trees, those noble and elegant shrubs which are now carefully trained by artificial culture in European conservatories, were until then inhabitants of Europe, but they left forever.

We come in proper succession to another monumental epoch in the world's history. We have followed and watched the cooling process through uncipherable eons; the Glacial Era is not an exception to the theory; it was a temporary acceleration of the process; and when it terminated, the former temperature was regained and the gradual process resumed.

One of the supposed causes of this sudden decrease of temperature is accounted for by the facts that the earth has an oscillatory motion, which makes the inclination of the axis greater at one period than at another, and the northern hemisphere is turned away from the sun more than the southern one, and vice versa, during a period of 10,500 years. This theory is connected with another, that the eccentricity of the earth's orbit was formerly greater than now, and cold at one or oth-

} not so

er of the poles was intensified by longer winters. A third theory is that part of the waters was formerly suspended above the earth in the form of rings, like those of Saturn; and one of these settled at the pole in the form of snow and thus caused an avalanche of ice to be pushed slowly over half the Northern Hemisphere.

Whatever the cause, this ice cap strewed the hills of New England with boulders, and had power to scoop out or greatly modify the beds of the great lakes. In all the northern regions it was one vast mass, carrying with it, and grinding beneath it, rocks and soil in inconceivable quantities. A lobe pushed southwest through Lake Superior and covered Minnesota, Iowa, and part of Missouri. Before that time these prairie lands had been the shore and bottom of the sea; this sea was filled with ice and its bottom was filled up by the debris and comminuted particles brought down by the ice. The particles, set free by the melting of the ice and icebergs, settled in the water in irregular masses, forming the till, boulder clay, joint clay, or hardpan underlying this region. This clay was the mud originally formed beneath the glacier. How it was distributed so evenly and generally over such vast areas without becoming stratified, is not explained; but it must necessarily have been held in solution in, and precipitated from, water, in order to be so homogenous and general. It is stratified, in one sense; it is, itself, a stratum. It probably settled suddenly in a still, fresh-water sea, at the time of the breaking up of the glacial ice. Another evidence that these lands were thus formed is that they are level. The flat parts and the tops of the hills and ridges, form a vast plain, sloping slightly southward, like the verge of an ocean bed. The ice-sheet, at one time, covered nearly all the state of Iowa,



except the north-east corner, and was four hundred feet thick at the northern boundary. The western flank of it lay for a long time upon the water-shed between the Des Moines and the Missouri. This accounts for the boulders of that latitude. The more southern deposits of loess were formed by a river, in the Missouri valley, broad as the Amazon. The drift deposit extending into Missouri, while the principal morains are midway in Iowa, show that the deposits extended farther than the glacier, and the more southern part was made by the floating ice. Southern Iowa is quite hilly, but the eye detects the general level, and it is evident that the hollows were worn by the water courses. Taking the view that these lands are an upheaved bed of the sea, all that was necessary to constitute them prairies was the growth and decay of grass and weeds to form the soil. Absence of trees on the prairies results from wind, fire, climatic extremes of heat, cold, moisture and drouth, shallowness of soil; more than these, want of time. The processes now going on of forming wind breaks, prevention of fires, planting, &c., will result in abundant growth.

It may be taken for true that the water was held in suspension, that the poles cooled first, that there is but little centrifugal force in the polar region, and, therefore, the glaciers originated as described. In pursuance of the thought, it may be supposed that the ice-cap when it formed at the North Pole, reacted upon the waters and vapors above the earth, lowering the temperature still more rapidly, producing a crisis and bringing down debacles, and, perhaps, breaking up a Saturnian ring. The ice-cap attained a thickness of two or three miles on the Labrador coast, and must have towered immensely, further north. This great accumulation of ice "tended to depress the land, so to speak," changed the equinoctial cen-

ter, and the waters were drawn northward, and the northern lands were submerged. In some such way the lands were subjected to the double action of glaciers and floating ice, as already noticed.

Still other results of the accumulation of polar ice may be reasonably supposed: It attained such dimensions that the diameter of the earth at the polar axis was greater than at other points, and therefore the axis shifted and the world began to revolve around the axis of its shortest diameter, or, at least oscillated, and diverted the high equatorial waters from their place, and they rose over the north temperate lands, high above the mountains. The polar ice was, of course, soon dislodged and then the world swung back to its proper plane of revolution. All other theories make it easier to get the water over the lands than to get it off again.

To thus making all cataclysms the immediate effect of natural law, the objection might be raised that the only way then to make the deluge of Noah a special providence, would be to have the line of causation set in motion millions of years before the culmination. The answer must be, that results and causes are alike subject to the divine volition. The wind blew east on one memorable occasion; if an old man with a rod had not been journeying just then, who shall say which way the wind would have blown? It is something gained to have the possibility of the Deluge determined; the supposition that miraculous power was brought into requisition, is necessary to any solution of the problem; and advancement of discovery, all along the line, makes the longer ignoring of the problem unscientific. Geology furnishes seven elements of the solution: (1) A great flood occurred in the northern hemisphere; (2) it occurred in very ancient times; (3) the earliest men lived in the Northern Hemi-

sphere; (4) they were not savages; (5) they lived before the flood; (6) they lived on the Western Continent, and (7) they passed to the Eastern Continent in later, but in very ancient times.

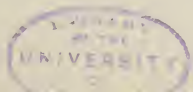
Mr. Winchell says:

"Whether then we consider the magnitude of the geological changes since European man, or his contemporaneousness with animals now extinct, or succession upon the continental glacier, we do not discover valid grounds for assuming him removed by a distance exceeding six or ten thousand years. \* \* \* \* \* I do not intend this estimate to cover the age of the man of Calaveras, who seems to have lived in Pliocene time."

If this statement of the case be conclusive it affords other elements of the above solution—(8) the time of the passage of European man to the Eastern Continent was at the close of the Glacial Era: (9) This is the date of the geological deluge:—

"Chief among the agencies in destroying traces of [early] man have been the glacial floods, and these, if the glacialists are right, have occurred, one, during the Pliocene, and the other at the beginning of the Quaternary.—PROF. JONES.

Mr. F. Lenormant thinks that man existed in the Miocene Age; not as a savage, but as a gifted being like the men described in Genesis, and that the savagery of later ages was the result of a divine curse, and "the appearance of cold, intense and permanent, and which rendered a great part of the earth uninhabitable, was one among the chastisements which followed this fault of Adam." It is true that the northern lands were desolated, but the same lands are now the richest parts of the temperate zone, and the hills rounded by the glaciers, and the valleys scooped out by them, are the most beautiful parts of the earth, and the Glacial Age was a necessary preparation for the advance of man. Nothing in geological history shows more of benevolent design than the work of the gla-



ciers. The first lesson of geological, as of human, history, is "the good that cometh of evil. If the earth has not recovered from its calamity, it certainly will. The same may be said of Man, though the means for his recovery are different. The situation is apprehended by Mr. Emerson:—

"Man is a God in ruins. When men are innocent, life shall be longer, and pass into the immortal as gently as we awake from dreams. Man is the dwarf of himself. Once he was permeated and dissolved by spirit. At present he applies to nature but half his force. \* \* Meantime, in the thick darkness, there are not wanting gleams of light—occasional examples of the action of man upon nature with his entire force. Such examples are the traditions of miracles in the antiquity of all nations, the history of Jesus Christ.\* \* \* The problem of restoring the world original and eternal beauty is solved in the redemption of the soul."

## CHAPTER VII.

### DELUGE TABLETS.

The cuneiform inscriptions include a very ancient account of the Deluge that is so much like the Hebrew narrative, that scholars agree that the latter is simply a transcript of it, with its "polytheism carefully eliminated." With gratitude to the truth-loving investigators who have made the present age the parent of all previous ones by readjusting the childish mistakes of those ages, their leading and dictation is rejected in this case. The original account, whichever it is, should contain the truth. The Chaldaic story starts out with the feeble assertion that Ea, one of the many false divinities, forewarned the hero of the adventure, in a dream. Of course, there could be no preparation made without a knowledge of futurity. Here the Chaldean chronicler is forestalled, and the critics know it; none but a servant of the true God, ever, in any place or age, had a knowledge of the future granted him. No one but the God of heaven, as represented in the scriptures, could have made known the coming of the flood; none but he could have provided against it, as none but he could have brought it in. No one but a monotheist could have written a true account at first, as none but a monotheistic account could be a true one. The true one is necessarily the oldest, and as the cuneiform narrative cannot be true, it can not be anything but a corrupted copy of the true one. The

writers of the cuneiform tablets, not being monotheists, were not representatives of, and inheritors from, the people first possessed of the facts. The Hebrews having the true faith, were necessarily the successors of, and inheritors from, the family preserved from the flood; and unless the faith had been lost, the true history of the flood had not. We find that Melchizedek had the true faith, and that he was a priest. We must infer that he belonged to an order, and had had predecessors in his office. God would not have a priesthood on the earth more ignorant of his dealings than their pagan neighbors were. Abraham had a knowledge of Chaldean lore, yet he acknowledged the supremacy of Melchizedek. Investigation is proving that the priesthood "of the Most High God" was the source of that wondrous light found reflected in Egypt, Irania and India, in remotest ages. The theory that the literal, practical, condensed and intensely spiritual, account of the flood was copied from a pagan poem, is not consistent with the facts of archæological history. If the two accounts had been identical down to the time of Abraham, as asserted, there would be some similarity in the names mentioned in them; but the differences are so great that they can only be accounted for by supposing that the narratives had been preserved separately through a great lapse of time; one of them by a people or priesthood having a knowledge of the true faith, the other by a priesthood turned from the truth to fables. The ancient priests made it their special business to preserve their sacred writings, and it is not reasonable to suppose that the true priesthood would be the only ones of the world who did not have such records. The supposition has been made by some, that Abraham and Melchisedek had, each, a separate orig-

inal version, and that they were preserved until the time of Moses, who, from the archives of the priesthood of Midian and those of the house of Israel, and guided by inspiration, wrote what has come down to us bearing his name.

Inscribed papyrus rolls were in use before the time of Abraham. The Chaldean account of creation can be independently proven to be as ancient as 2,000 B. C.; the Izdubar legends, of which the Deluge Tablet is a part, have the same antiquity. Izdubar was a great hunter or giant, who, after getting dominion in Babylon, drove out the tyrant of Erech, and destroyed a monstrous beast of prey; and had a friend, an astrologer named Hebeni, a learned hermit, who aided him to kill wild animals, and to conquer a mountain Chief. Belesu was the name of another conquered chief. A divine bull was killed by the hero, who is supposed to be Nimrod, and the country subdued from the Armenian mountains to the gulf. The great conqueror fell sick, and, by the advice of his astrologer, sought the deified hero of the flood, Khasisatra. Among many questions asked of Khasisatra is the one, how he became immortal. This introduces the story of the flood, which is made the eleventh tablet of the poem. It is as follows:

“I will reveal to thee, O Izdubar, the history of my preservation—and tell to thee the decision of the gods.

The town of Shurippak, a town which thou knowest, is situated on the Euphrates—it was ancient, and in it men did not honor the gods. I alone, I was the servant, to the great gods—The gods took counsel on the appeal of Anu—a deluge was proposed by Bel, and approved by Nabon, Nergal and Adar.

And the god Ea, the immutable lord, repeated this command in a dream. I listened to the decree of fate that he announced, and he said to me: “Man of Shurippak, son of Ubaratutu, build thou a vessel and finish it quickly. By a deluge I will destroy

substance and life. Cause thou to go up into the vessel the substance of all that has life. The vessel thou shalt build—600 cubits shall be the measure of its length; and 60 cubits the amount of its breadth and of its height. Launch it thus on the ocean, and cover it with a roof.” I understood, and I said to Ea, my lord:—“The vessel that thou commandest me to build thus—when I shall do it—young and old shall laugh at me.” Ea opened his mouth and spoke.—He said to me his servant: “If they laugh at thee, thou shalt say to them: He shall be punished, whoever has insulted me, for the protection of the gods is over me. \* I will exercise my judgment on that which is on high and that which is below. \* \* Close the vessel. \* At a given moment I will cause thee to know, enter into it and draw the door of the ship toward thee. Within it, thy grains, thy furniture, thy provisions, thy riches, thy men-servants, thy maid-servants, and thy young people, the cattle of the field, and the wild beasts of the plain that I will assemble, and that I will send thee, shall be kept behind the door.” Khasisatra opened his mouth and spoke; he said to Ea, his lord:—“No one has made such a ship. \* On the prow I will fix—\* \* \*

“On the fifth day the two sides of the bark were raised. In its covering, fourteen in all were its rafters—fourteen in all did it count above. I placed its roof, and I covered it. I embarked in it on the sixth day; I divided its floors on the seventh; I divided the interior compartments on the eighth. I stopped up the chinks through which the water entered in; I visited the chinks, and added what was wanting. I poured on the exterior three times 3600 measures of asphalte; and three times 3600 measures of asphalte within. Three times 3600 men, porters, brought on their heads the chests of provisions. I kept 3600 chests for the nourishment of my family, and the mariners divided among themselves twice 3600 chests. For provisioning, I had oxen slain; I instituted rations for each day. In anticipation of the need of drinks; of barrels, and of wine I collected in quantity like to the waters of a river, and of provisions in quantity like to the dust of the earth. To arrange them in the chests I set my hand, \* —the vessel was completed. —I had carried above and below the furniture of the ship.

“All that I possessed I gathered together; all that I possessed of silver I gathered together; all that I possessed of gold, I gath-



dred—all that I possessed of the substance of life of every kind I gathered together. I made all ascend into the vessel; my servants, male and female; the cattle of the fields, the wild beasts of the plains, and the sons of the people, I made them all ascend.

“Shamash made the moment determined, and—announced it in these terms: “In the evening I will cause it to rain abundantly from heaven; enter into the vessel and close the door.” The fixed moment had arrived, which he announced in these terms: “In the evening I will cause it to rain abundantly from heaven.” When the evening of that day arrived, I was afraid. I entered into the vessel and shut the door. In shutting the vessel, to Buzur-shadi-rabi, the pilot, I confided this dwelling, with all it contained.

“Mu-sheri-ina-namari rose from the foundations of heaven in a black cloud; Ramman thundered in the midst of the cloud, and Nabon and Sharra marched before; they marched, devastating the mountain and the plain; Nergal the powerful dragged chastisements after him; Adar advanced, overthrowing before him; the archangels of the abyss brought destruction; in their terrors they agitated the earth. The inundation of Ramman swelled up to the sky, and the earth became without luster, and was changed into a desert.

“They broke \*—they destroyed the living beings of the surface of the earth. The terrible flood upon men swelled up to heaven. The brother no longer saw his brother; men no longer knew each other. In heaven the gods became afraid of the water-spout, and sought a refuge; they mouted up to the heaven of Anu. The gods were stretched out motionless, pressing one against another like dogs. Ishtar wailed like a child,—the goddess pronounced her discourse:—“Here is humanity returned into mud, and—this is the misfortune that I have announced in the presence of the gods. So—I announced the misfortune in the presence of the gods,—for the evil I announced the terrible chastisement of men, who are mine. I am the mother who gave birth to men, and—like to the race of fishes, they are filling the sea;—and the gods by reason of that—which the archangels of the abyss are doing, weep with me.” The gods on their seat were seated in tears, and they held thir lips closed, revolving future things.

"Six days and as many nights passed; the wind, the water-spout and the diluvian rain were in all their strength. At the approach of the seventh day the diluvian rain grew weaker, the terrible water-spout—which had assailed after the fashion of an earthquake—grew calm, the sea inclined to dry up, and the wind and the water-spout came to an end. I looked at the sea, intently observing—and the whole of humanity had returned to mud; like as to sea-weeds the corpses floated. I opened the window, and the light smote on my face. I was seized with sadness; I sat down and I wept; and my tears came over my face."

"I looked at the regions bounding the sea: toward the twelve points of the horizon; not any continent.—The vessel was borne above the land of Nizir,—the mountain of Nizir arrested the vessel, and did not permit it to pass over;—a day and a second day the mountain of Nizir arrested the vessel, and did not permit it to pass over;—the third and the fourth day the mountain of Nazir arrested the vessel, and did not permit it to pass over;—the fifth and the sixth day the mountain of Nizir arrested the vessel, and did not permit it to pass over. At the approach of the seventh day, I sent out and loosed a dove. The dove went, turned, and—found no place to light on, and it came back. I sent out and loosed a swallow; the swallow went, turned, and—and found no place to light on, and it came back. I sent and loosed a raven; the raven went and saw the corpses on the waters; it ate, rested, turned, and came not back.

"I then sent out what was in the vessel toward the four winds, and I offered a sacrifice. I raised the pile of my burnt offering on the peak of the mountain; seven by seven I disposed the measured vases,—and beneath I spread rushes, cedar, and juniper wood. The gods were seized with a desire of it—the gods were seized with a benevolent desire of it;—and the gods assembled like flies above the master of the sacrifice. From afar, in approaching, the great goddess raised the great zones that Anu had made for the glory of the god. These gods, luminous crystal before me, I will never leave them. Let the gods come to my sacrificial pile—but never may Bel come to my sacrificial pile! for he did not master himself, and he has made the water-spout for the deluge; and he has numbered my men for the pit!"

"From far, in drawing near, Bel—saw the vessel, and Bel stopped;—he filled with anger against the gods and celestial archangels:—

"No one shall come out alive! No man shall be preserved from the abyss!"—Adar opened his mouth and said; he said to the warrior Bel:—"What other than Ea should have formed this resolution?—for Ea possesses knowledge; and foresees all." Ea opened his mouth and spake; he said to the warrior Bel: "O thou, herald of the gods, warrior,—as thou didst not master thyself, thou hast made the water-spout of the deluge. Let the sinner carry the weight of his sins, and the blasphemer the weight of his blasphemy. Please thyself with this good pleasure, and it shall never be infringed; faith in it shall never be violated. Instead of making a new deluge, let lions appear and reduce the number of men; instead of making a new deluge, let hyenas appear and reduce the number of men; instead of making new deluge, let there be famine, and let the earth be desolated; instead of thy making a new deluge, let Dibbara appear, and let men be mown down. I have not revealed the decision of the great gods: it is Khasisatra who interpreted a dream and comprehended what the gods had decided."

"Then, when his resolve was arrested, Bel entered into the vessel. He took my hand and made me rise. He made my wife rise, and made her place herself at my side. He turned around us and stopped short: he approached our group.—"Until now Khasisatra has made part of perishable humanity; but lo, now Khasisatra and his wife are going to be carried away to live like the gods, and Khasisatra will reside afar at the mouth of the rivers."—They carried me away, and established me in a remote place at the mouth of the streams."

Berosus wrote his version of the Chaldean legend, at the time of Alexander's residence at Babylon. It shows that, at that time, fanciful additions had been made to the original document. It reads as follows;

"Obartes Elbaratutu being dead, his son Xisuthros (Khasisatra) reigned eighteen saras (64,800 years). It was under him that the Great Deluge took place, the history of which is told in the sacred documents as follows: Cronos (Ea) appeared to him in his sleep, and announced that on the fifteenth of the month

of Daisios all men should perish by the flood. He therefore commanded him to take the beginning, the middle, and the end of whatsoever is committed to writing, and to bury it in the city of the sun, at Sippara; then to build a vessel, and to enter it with his family and dearest friends; to place in this vessel provisions to eat and to drink, and to cause animals, birds, and quadrupeds to enter it; lastly, to prepare everything for navigation. And when Xisuthros inquired in what direction he should steer his bark, he was answered, 'toward the gods,' and enjoined to pray that good might come of it for men.

"Xisuthros obeyed, and constructed a vessel five stadia long and five broad; he collected all that had been prescribed to him, and embarked his wife, his children, and his intimate friends.

"The Deluge having come, and soon going down, Xisuthros loosed some birds. These, finding no food nor place to alight on, returned to the ship. A few days later Xisuthros again let them free, but they returned again to the vessel, their feet full of mud. finally, loosed a third time, the birds came no more back. Then Xisuthros understood that the earth was bare. He made an opening in the roof of the ship, and saw that it had grounded on the top of a mountain. He then descended with his wife, his daughter, and pilot, who worshipped the earth, raised an altar, and there sacrificed to the gods; at the same moment he vanished with those who accompanied him.

"Meanwhile those who had remained in the vessel; not seeing Xisuthros return, descended too, and began to seek him, calling him by his name. They saw Xisuthros no more; but a voice from heaven was heard commanding them to piety toward the gods; that he, indeed, was receiving the reward of his piety in being carried away to dwell thenceforth in the midst of the gods, and that his wife, his daughter, and the pilot of the ship shared the same honor. The voice further said that they were to return to Babylon, and, conformably with the decrees of fate, disinter the writings buried at Sippara, in order to transmit them to men. It added that the country in which they found themselves was Armenia. These, then, having heard the voice, sacrificed to the gods and returned on foot to Babylon. Of the vessel of Xisuthros, which had finally landed in Armenia, a portion is still to be found in the Gordyan mountains in Armenia, and pilgrims bring thence asphalte that they have

scraped from its fragments. It is used to keep off the influence of witchcraft. As to the companions of Xisuthros, they came to Babylon, disinterred the writing left at Sippara, founded numerous cities, built temples, and restored Babylon.

The burying of records at Sippara not being in the version of the story fifteen hundred years older than this one, proves that it was a fiction; and therefore the extensive search for those writings, during many centuries, was futile. Mr. Rassam, agent of the British Museum has recently, and accidentally, found a mound in the Tigris Valley, called Abou-hubba, which has proved to be the ruins of Sippara, the Sepharvaim of Scripture.

It is six miles from the Tigris, on a canal once fed from that river. The mound is 1,300 feet long by 400 wide, and contains hundreds of chambers, and very many terra-cotta cylinders and tablets. Here Nebuchadnezzar and other kings, some of them as early as 1,300 B. C., searched for records, supposed to have been buried under the foundation of the temple of the sun-god, Uldur, in the part of Sippara called Agani, which is the Accad of Nimrod's reign, and the Agade of Sargon's time. We next have in this connection a narrative taken from a barrel found in the ruins of Ur, inscribed by Nabunahid, who reigned 550 B. C. From this we learn that when Sagaraktyas reconstructed the pyramidal temple of Ammis(same as Ulbar), he made tablets in imitation of those deposited in Sippara by Xisuthros. The date of this transaction was before 3,800 B. C. It is not known what the barrels of Sagaraktyas contained. Whatever the writing was, it had become legendary, just as the tables of Larsam, hidden by Xisuthros, had, at the time these supposed transcripts were buried. After five hundred years had passed, Kuri Galzu, a king of the 4th or 5th dynasty, searched again for the buried records,

and left a record saying that he had searched for the corner stone and had not found it, Esarhaddon, in his day, searched for the holy tables; and, later, Nebuchadnezzar had his army search for them. Still later, Nabonidus says that he had directed his army to search for the corner stone in the place where Nebuchadnezzar's army had made a trench, but the tempest of water had inundated everything; but that he had finally found the corner stone, with the name of Sagaraktys at the bottom of it, and his inscription that he had replaced "the foundations of the barrel of the East and the barrel of the West."

We are not told what was inscribed on these barrels, and it does not appear that any former tables were ever found. The Tables of Larsam must take their place with the Pillar of Seth that Josephus says he saw in the Syriatic land, and with the antediluvian record of the Egyptian Thoth, mentioned by Manetho. The story of buried records was the natural outgrowth of the mental hunger to know more of a great mystery, and that spiritual yearning to lift the veil of the past that has haunted all the ages, and is active yet. The ancients ought to have known that the Ark was as well adapted for the transmission of records as of animals; and in view of the fact that it could not be known where the Ark would be borne, it would have been imprudent to have buried precious records. The search for the the Tables of Larsam was like the search by the Britons for the Holy Grail,

The Aramean legend of the flood stands next to the Hebrew and the Chaldaic accounts in importance. It proceeds to say:

"The actual race of men is not the first, for there was a previous one, all the members of which perished. We belong to a second race, descended from Deucalion, and multiplied in the

course of time. As to the former men, they are said to have been full of insolence and pride, committing many crimes, disregarding their oaths, neglecting the rights of hospitality unsparing to suppliants; accordingly, they were punished by an immense disaster. All on a sudden enormous volumes of water issued from the earth, and rains of extraordinary abundance began to fall; the rivers left their beds, and the sea overflowed its shores; the whole earth was covered with water, and all men perished. Deucalion alone, because of his virtue and piety, was preserved alive to give birth to a new race. This is how he was saved: He placed himself, his children, and his wives in a great coffer that he had, in which pigs, horses, lions, serpents and all other terrestrial animals came to seek refuge with him. He received them all; and while they were in the coffer Zeus inspired them with reciprocal amity, which prevented their devouring one another. In this manner, shut up within one single coffer, they floated as long as the waters remained in force. Such is the account given by the Greeks of Deucalion.

The memory of this deluge was perpetuated by a semi-annual ceremony at the temple of Hieropolis. The account is interesting as showing the belief of the Greeks before they heard of the engulfing of Atlantis.

The sinking of Atlantis—admitting the truth of the story—cannot be called a flood. The legend is said to have been brought from Egypt, but as it conflicts with the known traditions of that country, it must be a Greek fiction. It represents Atlantis as a rival of Athens, which makes it unnecessary to have gone to Egypt for the story; after Athens was old enough to fight a great naval battle with and repulse Atlantis, the greatest Empire of ancient times, she was old enough to take care of her own history. If the Athenians and Atlanteans were rivals the former should have known the fate of the latter, but we find the whole story as related to Socrates, in the *Timæus*, entirely new to that erudite individual. Socrates did not get indignant at being in-

structed in this Egyptian invention which made the flood of Deucalion a fiction, and the celebration twice a year by a festival and by carrying an ark in procession, a folly; he only said, mildly, "What is this famous action of which Critias spoke?" &c. Plutarch disposes of the subject satisfactorily as follows: "Solon attempted, in verse, a large, or rather fabulous account of the Atlantis Island." The account, then, is the poetry of Solon and the political philosophy of Plato, mingled with the national traditions of the Parodisaical Mount, and never was regarded as history until Brasseur de Bourbourg, more imaginative than the Greeks, thought he discovered it duplicated in ancient Central American records.

The Thessalians had a flood legend quite like that of the Arameans, and which is represented as very ancient. The memory was perpetuated at Athens, by a ceremony called *Hydrophoria*.

In the Hindoo version a fish is made to say:

"The very day that I shall have attained my full growth the Deluge will happen. Then build a vessel and worship me. When the water rises, enter the vessel and I will save thee."

In another form of the Hindoo legend occur the words, "In seven days the three worlds shall be submerged."

The Iranian version dates "very far back." In it the father of the human race is warned by a good divinity that the world is soon to be devastated by a flood.

The Chinese say the second heaven was introduced by a great convulsion:

"The pillars of heaven were broken; the earth shook to its foundations; the heavens sunk lower toward the earth; the sun, moon and stars changed their motion; the earth fell to pieces, and the waters enclosed within its bosom burst forth with violence, and overflowed it; man having rebelled against heaven, the system of the universe was totally disordered."



The Scandanavians, Welsh, Goths, Lithurians, Phrygians, Malays, Polynesians and Americans have, or had, original traditions of the flood.

The difference between the Bible and the traditions, as to where the Ark rested, is more apparent than real. Berosus says it was on the Gordyan Mountains, east of Assyria, but we have seen that his account is a reflex of the opinion of his times. Bitumen is a natural product of the locality designated by him, and it is probable that the ignorant and superstitious "pilgrims" of that day, like those of later times, were hunting for a delusion. The inscriptions call the mountain of the Ark, Nizir, which, says Mr. Smith, "according to an inscription of Assur-nazur-pal, king of Assyria, who made an expedition thither, lay east of Assyria, and formed part of a series of mountains extending to the northwest of Armenia." In Kings and Isaiah Ararat is translated Armenia; and it is now held by Biblical authorities that what is intended in the narrative of the deluge by mountains of Ararat, is the mountains of Armenia; i. e. the Armenian plateau, which extends far south and east of the peak now called Ararat.

We have had the testimony of geology that the voyage of the Ark began and ended in the North Temperate Zone. There is a search going on in the Tigris valley for monuments and mementoes of the antediluvian age; but the traditions that point to that valley as the home of the last five antediluvian kings are in conflict with the traditions that fix the original abode in other parts. The idea that Central Asia was an antediluvian seat and post-diluvian center probably grew out of the tradition of the Paradisaical Mount; and besides, that being the highest part of the known world, it was natural for a primitive people to regard it as a sacred region, and a

place where the gods came down; but there is nothing to justify modern scientists in holding similar views concerning it. The search for Eden in any part of the Eastern Continent has been abortive, and is likely to continue so to be. The diversity of opinion that has existed from the earliest times, proves that no one has known which way to turn his eyes to find the ancestral abode. Neither Noah, nor his sons or grand-sons, had any knowledge of its locality to transmit, or they would have done it. The Ark had rested in, to them, a new world.

Cattle were domesticated from wild herds similar to buffalos; sheep from a wild race now extinct. The use of the horse, ass, and goat dates back beyond the limits of research, and no instance of recent domestication is known. The llama, only, was domesticated in modern America. The Shetland pony is a case of degeneracy.

The animals and plants upon which man depends for his comfort and progress as a civilized being, come principally from Western Asia, and can be traced nowhere else. There is no physical reason why Western Asia should have been the world's nursery and advanced breeding ground; and why it should have been prolific of certain indispensable species, which other lands of like conditions are destitute of. The sciences of plantology and biology are at fault, and have remained silent when pressed for explanation. This want and void in science gives occasion for the assumption that these indispensables were taken there by the ancestors of the nations. Plants and animals have no speech and yet can be questioned. Man has speech and by it he can be infallibly trailed through all his labyrinthine wanderings, no matter how many times he has crossed his track. Man has now, and in that way, been traced back to a miraculous situation. The term miraculous is the

only one that will describe the conditions. There are no natural principles by which we can account for the fact that humanity had a new starting point mid-way in its career. It is a verdict of science that the date of Noah, or Babel—or whatever may be the furthest revealment of philology—is but midway between the present and the time of the first peopling of the earth; yet in the household of Noah, or some single tribe, the history of the world re-centered as a new starting point. Science is kept busy getting up theories in explanation that will reduce the miraculous element to a minimum, but is prepared to admit that something very extraordinary has occurred. It follows, that having to admit that the human race took a new start in Western Asia, they should admit that domestic animals took a new start from the same place, and also as a part of the same miraculous or extraordinary happening. The facts that mankind, after thousands of years of divergence, was reduced to a single point of radiation again, and to a single form of speech, proves the story of the Flood. the known facts can not be fitted together any other way. The same vicissitudes had attended, plants, animals and man; whatever had preserved him from a universal cataclysm, had also preserved them. Logical deduction necessitates the explanation afforded by the story of the Ark, and if it had not come down to us from a thousand sources, we would have to supply its place from the imagination. If the Hebrew narrative had perished, the legends and traditions of neighboring nations would have supplied the loss; if the old-world accounts had all been obliterated, a nearly full account could have been made up from American sources; if these had also failed, Science would have been under the necessity of constructing a hypothesis to meet the case, just as it filled out the

planetary orbits and periods before Neptune was brought to sight. In trying to shrink the proportions of the Flood, science is belittling itself. Nothing but an awful, world-wide ruin could have so impressed itself upon the traditions of the race; and nothing less than a continental desolation by water will meet the specific conditions arrived at by scientific research.

A peculiarity of all flood legends is that they represent the event as a punitive visitation. Without this idea there would not have been enough of interest created, to have secured the general perpetuation of the great tradition. By this awful element in the traditions the fact has been kept before the nations that there is a Providence over them, and that they are held to an accountability. Cowper has expressed the thought:

"There is a time, and justice marks the date,  
For long-forbearing clemency to wait;  
That hour elapsed, the incurable revolt  
Is punished, and down comes the thunderbolt.

Science can not see an inch before its nose. Prophetic announcements are interspersed in the inspired narrative, and are a distinguishing feature of it. "Behold I, even I, do bring in a flood." Herein is something more and mightier than the flood. It is that which

"taught the nations of the field and wood,  
Prescient, the tides and tempests to withstand."

Again, "God shall enlarge Japheth," etc. In this is a statement of the condition of the world we help to make up. It includes us and our actions and our life. No expression can be given to the thought this fact brings to view. We, great and small, are the infinitesimal parts of a panorama flashed upon the startled sight, vaster than words can tell or mind conceive. The God of the infinite worlds and infinite spaces and ages, has

nerved the hand that wrote the words. We are concluded in a scheme reaching backward and forward without beginning or end.

## CHAPTER VIII.

### ARARAT.

"Ararat means the plains of the Aryans, the ancient name of the plateau through which flows the Aras or Araxes. It occupies the center of the mountain region of Armenia, belonging partly to Turkey and partly to Russia. Notwithstanding the passage in Genesis where it is said that the ark rested on the mountains of Ararat, it has become common to give the name Ararat, not to the entire range, but to the mountain called by the Armenians, *Massis Lensar*, i. e. Mountain of the Ark, and known among the Persians as Noah's Mountain, a solitary volcanic cone, covered with perpetual snow, and rising to the height of 17,212 feet, the highest elevation of Western Asia." Am. C.

Escape from a flood by an ark, includes the fact that there were skilled artisans in the times beyond the flood. At the earliest date after that event, a wonderful degree of culture and intelligence was manifested. Ancient gems found at Babylon are perfectly wrought. The son of the first Pharaoh wrote a book on anatomy. Sargon, in Akkadia, B. C. 3,800, had a book written on astrology. The legendary pillars of Seth and the stellæ of Thoth were for preserving the astronomical lore of the former age. The author of the book of Enoch does not tell us what were the signs, and motions of the moon, and observance of the stars taught by Azaradel, Akibul and Barkayal before the flood, but we know something about what was taught soon after. Going to the cuneiform inscriptions we find that the founding of the first government, the laying out of the oldest cities, and the first division of

the lands, were in accordance with a sacred system of geography and uranology. The controlling idea in the system was that the north star was the throne of God. They also believed that the north polar region was Paradise, the northern hemisphere of the earth was the abode of men, the southern hemisphere the abode of disembodied spirits, and that the south polar heaven was the "funereal point," the abode of the damned. They knew that the earth is spherical, and knew that the stars of the south pole revolve around a central point, just as they do in the northern sky. This knowledge they had of the northern sky, is used by some recent authors to prove that the antediluvian ancestors had lived at the North Pole; but the same reasoning would prove that they had lived at the South Pole, for they had a like knowledge of it. The facts show that some of the remote ancestors had crossed the equinoctial line and, also, that, farther back than tradition or exploration can reach, the great problem of the shape of the earth had been worked out. These facts show the extent of antediluvian knowledge. It was a knowledge that the earth is spherical, but not that it revolves around the sun. The first philosophers saw the Great Bear boxing the compass with his tail, and thought the heavens revolved. All this shows a near kinship to ourselves; the sublimest spectacle on which the generations have gazed, is the wheeling constellations around their central star. Later speculators placed the divinity in the sun, the source of warmth and life; the former was the greater conception, of a central and fixed abode of the Supreme, All-ruling God. There was but one such place possible to their conceptions, knowing no more than they did.

That these ideas originated with the antediluvians, seems placed beyond doubt; and we may suppose that the

northern constellation was an object of interest to Noah and his sons, landed on a continent where everything was strange but the familiar, guiding stars. And if they thought the Pole Star the throne of God, it was no discredit to their intelligence; and the supposition that they did, will help to account for the identity of belief among the tribes and races sprung from them.

With this belief in a polar heaven was held the corresponding idea that directly under this Celestial abode, was the Earthly Paradise, the two having a common axis; and it was supposed there was communication between the two, and that the immortals descended from the one, and the souls of the blessed ascended from the other. The name Euphrates was, by the Akkadians, made to mean "the rope of the world," "encircling river of the snake-god of the tree of life," the heavenly river which coming down from the celestial Eden, divided into four streams encircling the earth; showing that they believed that the true Euphrates was a heavenly stream, after which the earthly one was named.

The Hindoo sages refined upon this ancient system of uranography and mythical geography, without improving its beauty. They adapted it to their parallel mountain ranges, and invented a polar projection (like the equinoctial projection described by Columbus), buttressed by four lesser domes, and called it Mount Meru. The most ancient texts of the Zend-Avesta refer to it, as do those of the Mahabharata and the Puranas. The Buddhists have perpetuated these gross conceptions, and they are sacred to many millions of worshipers. Our Zion is a later adaptation of the Holy Hill.

The Iranian faith is thus stated by M. Lenormant:

"Like Meru of the Indians, Haraberezaiti is the pole, the center of the world, the fixed point around which the sun and the



planets perform their revolutions. Analogously to the Ganga of the Brahmans it possesses the celestial fountain, Ardvi-Sura, the mother of all terrestrial water and the source of all good things. In the midst of the lake formed by the waters of the sacred source, grows a single miraculous tree, similar to the jambu of the Indian myth, or else two trees, corresponding exactly to those of the Biblical Gan Eden. There is the garden of Ahuramazda, like that of Brahma on Meru. Thence the waters descend toward the four cardinal points in four large streams," etc.

The Japanese cosmology includes these ancient ideas, with local variations, as: "The island of the congealed drop is situated at the pole of the earth, and over it is 'the pivot of the vault of heaven.'"

The Chinese have a tradition of Eden, with a tree in the midst, and the fountain of immortality from which proceed four rivers, flowing in opposite directions to the four quarters of the earth.

The Persians believed in a Chinvat bridge, reaching from the pole of the earth to the pole of the heavens. Mahomet incorporated it into his wild scheme.

The Egyptians conceived of the earth as rising toward the north, so that at last its northernmost point joined the sky and supported it, and that at the extreme south was another mountain, "the horn of the world," corresponding to the Ku Meru of the Hindoos.

Menzel says; "The oldest of the Greek Gods, Kronos, we must conceive of as enthroned at the North Pole."

It is evident now why Plato placed in the center of his island a high mountain surrounded with canals. He was dreaming of Paradise.

Aristotle thought that the Caucasus was the Mount of Paradise. The sight of the revolving stars explains the faith of the ancients concerning their future abode, and we must suppose the true tradition of Eden became blended with a false faith. The locality of Eden being

lost, it was natural to re-locate it in a place sacred as the way of ascent to heaven. It is probable that this mistake of the ancients came in gradually after the loss of the true faith; however this may be, it is not necessary for us to make the same. It is necessary to discriminate, and not to either accept or reject evidence in mass. There is no mention of the origin of the race in connection with the polar abode; it is the Paradise of the future, and not of the past, and represents the idea of Zion rather than of Eden. The quadrifurcate river and mystical tree are common to both Eden and the polar mount, but this is the blending of separate conceptions. The Hebrew Eden is characterized by phrases that can not be applied to the polar realm, as, "eastward in," "the gold of that land," etc.

The Paradise myth, like the flood legend, proves that the nations that cherished it were one dis-severed family, that is all; when they each learn their own history, they can be a family again—that is much.

The weightier part of the world's learning inclines the beam in favor of Pamir's high plain (Central Asia) as the only starting place of the nations, either before or after the flood—if there was one. The argument, in brief, is that its river system makes it answer to the four rivers of Eden, and that it is now central ground between Aryan and Turanian races. The quadrifurcate river has been sufficiently discussed, and as to the nations, they have all moved and removed; the Aryans moved furthest west, and the Turanians furthest east, and now have common boundaries in different localities; and the Semitic nations have never bordered on Pamir. Pamir differs from Lemuria and Symmzonias and Atlantis in being above high-water mark, but its

prominence as a cradle land is no greater than theirs, except in a geographical sense.

As no resting place for the Ark can be found in the East, we can do no better than to come back to the mountains of Armenia. The only objection made to that locality is that it is not toward the East; but, supposing the first families to have occupied the valleys leading down to the Caspian Sea, and then followed the shore of that sea to the southward, their position would have been eastward of the Tigris.

Prof. Valentine has remarked the similarity of the names of five cities near Ararat to five names of ancient places in Mexico; "The first name, Chol, is contained in Cholula: the second, Colua, in Coluacan; the third, Zuvana, in Zuivan; Cholima is to day written Colima; Zalisca is contained in Zalesco."

## CHAPTER IX.

### BABEL.

The first thing constructed after the flood was an Altar, which shows what worship consisted of, and what the custom of pious men had been in former times. The next labor mentioned is the building of a Tower. The world was yet of one speech; but, probably, not all in one place. Much time had elapsed, some say two hundred and seventy-two years, since the flood. The Tower was built for worship, and not to escape a flood, nor to climb up to heaven. The top of the structure was to have reached heaven in the sense that the sacred mount at the pole reached heaven. "The pyramidal temple," says Lenormant, "was a reproduction of the mystical Mountain of the Assembly of the Stars, the Har Moed of Isaiah." According to the facts already presented, the cosmological ideas of the nations originated in antediluvian times; it is therefore probable that the forms and methods of worship corresponding to these ideas were also an inheritance; and the Tower of Babel must have had its prototype in antediluvian times. This does not argue that the Babel builders were righteous, yet all that is charged against them is their wish to not be scattered, and their ambition to have a name and fame. That the pure worship of Noah and Enoch was being, or had been, displaced, may rightly be supposed, but external forms are more persistent. Our ideas of the people of this time are affected by Hesiod's "Re-

volt of the Titans," and by Jewish legends. The character of Nimrod in the legends is heroic, and the founders of all the early nations were noble; the degeneracy was gradual.

Berosus states that the winds assisted the gods in destroying the Tower of Babel, and that the gods caused a diversity of languages. A Jewish tradition has it that the tower was split by lightning. The ruins of the Tower of Babel have not come down to our time; but on the site made sacred by traditions of it, the great pyramidal temple of the god Bel Merodach was built. It was the same that was called the Temple of Nebo, and was standing at the time of the captivity, and was one of the seven wonders of the ancient world. Its ruin is now known as Birs Nimroud, or citadel of Nimrod. Inscriptions on the bricks state that Nebuchadnezzar repaired the edifice forty-two ages after it was first built; that it was not completed at first; and "since a remote time the people had abandoned it, without order expressing their words; since that time the earthquake and the thunder had dispersed its sun-dried clay, the bricks of the casing had been split and the earth of the interior had been scattered in heaps." As rebuilt by Nebuchadnezzar and described by Herodotus, the basement stage of burnt brick was 272 feet square, and 26 feet high. Upon this was a second stage also 57 feet high, 239 feet each way, and placed to face with one side of the lower stage. The third story was of the same height, and 188 square; the fourth was 15 feet high and 146 feet square; the fifth was 15 feet high and 104 feet square; the sixth was 62 feet square and 25 high, and the seventh was 20 feet square and 15 high, and like all the others, set so as make one side of the temple perpendicular. On the last stage was a tabernacle 15

feet high, making the whole height 156 feet. The stories were painted different colors, and represented the sun, moon and five planets. On top was a shrine in which was a golden table. The bed was occupied by a priestess the night before giving forth an oracle from Belus. Birs Nimroud is a huge, irregular mound, with masses of vitreous matter at the base. The interior is composed of bricks partially vitrified by fire. On the top is an irregular tower ninety feet in circumference and thirty feet high, built of brick. It appears that both the temples were cased with burnt bricks.

This description shows that the so-called Tower of Babel, was a pyramidal temple, broader than it was high. The original Tower was, presumably, built in this particular shape, and Assyrologists agree in calling it a pyramidal temple. In the inscriptions the building of it is attributed to "the king very ancient," and later it is called the "foundation of Anki," while the temple of Belus is called "the seven lights of Anki"—Anki meaning the celestial earth, a term also applied to Meru, which was thought to penetrate the heavens. As this temple was a reconstruction of one that had been abandoned, we have reason for supposing it was like the former one, but the seven stages of the former one must have represented the stars of the Great Dipper. Speaking of the Borsippi Temple, Boscawen says: "The god of heaven, Anu, is here called the king of the Holy Mountain,"

According to the ancient symbolism all the kingdoms were "celestial earths," after the pattern of the heavenly abode. Founding a kingdom was the same as making a new world, and the national temple was the center of such world. This mysterious system was published in book form, in Sargon's time, which, if the authorities are

reliable, was soon after the flood. Such facts are stranger than the concurrent facts of the sacred narrative. The Signs of the Zodiac had the same names then that they have now. That this symbolical system prevailed in the time of Nimrod, is shown by the fact that his kingdom formed a mystical tetrarchy, as did Ninevah, Rehoboth, Resin and Calah together, at a later time. Elam, Akkad and Aram was each a Highland, and each a Center of the world. The Chinese practiced this system, and the Romans, also, in their day. Of course the people of Nimrod's age had not had time to elaborate a system so comprehensive and complete; we must relegate it, with all that pertains to it, to the years beyond the flood.

The most ancient pyramid in the valley of the Nile was the one at Sakkarah, built of brick in stages, like that of Babylon. It is admitted that these facts establish the character of the pyramidal temple; and, we may add, they show the original of all pyramids and all temples, of all lands and all ages, to be antediluvian.

With this system of the rolling stars was connected the worship of El, the Strong One.

The transmission of science presupposes the art of writing. The special characteristic of the early Noachidæ was vigor of thought, and some of them were gifted; there must have been such as they before them. A written language in antediluvian times is the logic of all the analogies and facts. The Egyptians were the foremost nation as surveyors and calculators of astronomical periods. Their earlier labors of turning the Nile and making Lake Mæris have not been excelled. Their hieroglyphics were superior to the oldest used at Akkad. The writing on the most ancient relics in Akkadia is hieroglyphic and semi-cuneiform.

Authorities are not agreed as to the origin of phœnetic writing. Melchizedek was a Shemite and Phœnician; it is possible that phœnetic writing originated with his predecessors. The first alphabet was used in common by Hebrews, Moabites and Phœnicians. Out of this common tongue the Hebrew was differentiated after the resettlement in Canaan, and the oldest Hebrew Scriptures were translations.

Language is subordinate to the laws of evolution, and it is subject to constant change. It can be grouped into families and varieties as numerous as the varieties of men; and can be traced to its beginnings, or followed through its stages to its highest complexity. By the growth and spread of populations languages have been multiplied by a regular growth; and by knowledge of the laws of this growth, this formative process can be unraveled and traced to the main branches and trunk; and, in regard to the Noachian languages, this wonderful achievement has been pretty nearly accomplished. The fact that language is subject to law does not conflict with the fact that it is subject to divine control; it is both a product of evolution and is an inspiration. Everything that has passed under review in this history has exhibited this two-fold quality and relationship of subjection to law and connection with creative and miraculous power. The miracle of Pentacost shows that speech is subject to divine control; the miracle of the Confusion was the opposite of this, and may have been of a temporary nature—we know, and can know, absolutely nothing about it. The object of it was to scatter the people; and the carrying out of the purpose must have required other miracles, but the last one recorded that affected the whole race was the Confusion of Tongues and the scattering of the tribes. In taking leave of these



extra-scientific occurrences it is opportune to notice that they have exhibited well defined and harmonious characteristics; they fit into portions of the history where they are indispensable to the continuation of it; they are sublime and mysterious, and never contradictory or absurd: in all of which they differ from this denomination of occurrences as narrated in any other book than the one in which they are set forth.

## CHAPTER X.

### BENI NOAH.

The inscriptions tell of Nimrod, but it is as tradition and not as history. We can not get back to the fathers and founders of nations, but we can get back to a situation of affairs that makes it certain that the unreach-able beginning is supplied by the tenth chapter of Gen-esis.

We have found the ancients, everywhere, adepts in as-tronomy and addicted to astrology. The Chaldeans are called the fathers of astronomy, and are famed, too, as astrologers, magicians, &c. Their priesthood devoted themselves to the so-called occult sciences. We know that within the period upon which history sheds its light they were charlatans, professing supernatural gifts and powers, upon a basis of jugglery and the common apti-tudes of psychology. Astrology, as practiced by them, could never have been anything but a cheat. But this, the commonly accepted verdict, does not cover the whole case. There are facts within the range of history to prove that there are times and periods and conditions when the denizens of the outer realm fraternize with the inhabitants of this. The more ancient times must be supposed to have been more thus favored or disfavored, in order to reconcile all the facts and fancies that have reached us; but the line of demarcation between which of the statements are true and which false, and what and which of the occurrences were divine, diabolical or psy-ehological, has not been drawn.

What were the powers of the mind in the early ages can not now be stated, but that they were different, and vastly greater in some respects, is evident. Geology has not testified anything as yet concerning giants, but the case is not dismissed; archæology is more positive. Four separate giants figure in the Izdubar Legends. Antiquity is ablaze with such characterization. But the question is, Was there a corresponding mental exuberance? Geology attests to an extraordinary vigor of action and fullness of individual development of all animal species in the earlier stages of their careers. This law of generic, specific and racial development includes man. Men of the early ages were ignorant; tried by modern standards they were grossly incompetent, But their ignorance was their strength. The blind man's remaining senses are acuted. Savages have gifts of observation that are lost to civilization. The hurling of the boomerang remains a barbarous exploit. The sailor has weather lore that science cannot report. The city youth has his attention diverted by ten thousand glares, while the back-log fire lights the path to fame. Plato had no telescope with which to search the stars, and the earth had not been opened to inspection, so he turned his gaze upon humanity and analyzed the powers within himself, and became a teacher for all time. Having few trends of action and of thought the ancients concentrated individual and national energies upon special pursuits and enterprises, and therefore theirs was the age of exploits and prodigies. From all this it is credible that beyond the historic era was a realm of the marvellous. There may have been something like magic, a science of the secrets of nature and the exercise of what are now preter-human powers, by means of occult virtues. Priesthoods no longer rule the empires of the earth; no incantation can

turn the tide of battle. Sybiline books have fallen to desuetude: the diviner's cup is irresponsive in the faltering hand of the exiled Parsee; and the magical wand, the rod once potent over element and plague, does gentle service now in puppet shows. Even from Israel is the Shekinah departed, and he is answered no more by Urim and Thummim. Human nature is not in all ages the same. Gone are the Anakim, the Rhephaim, the Emim and the Zamzumim.

Fifteen hundred miles northeast of Babylon, on the head waters of the Amoo four thousand feet above the sea, in what is now Turkestan and part of Afghanistan, was the ancient home of our more direct aucestors, the Indo-European race, part of the Aryan or Japhetic race. The land was fruitful and a fit cradle of the great nations that came out of it. Here a new language was developed before the separation into tribes; and this language, together with those developed from it, are a history of civilization. The names used, and those omitted, alike tell a story of the time. Part of the Aryan stock spread eastward and drove dark, barbarous, Indian tribes before them; colonized India, and wrote the Vedic Hymns. These hymns are pure and simple, and are the offspring of the imagination at the time, and represent the first attempts of an ignorant but noble, agricultural people in looking "through nature up to nature's God." This faith declined into worship of the aspects of the heavens, yet there was place for the declaration, "They call him Indra, Mitra, Varuna, Aquī—that which is One." The Hindoos have always had a tendency to metaphysical science, to grammar, language, ontology, psychology and logic, and they have not been lacking in natural gifts. They have done all in sounding the problem of life that the human mind is capable of without

revelation, but one has built upon the speculations of another, and the result is a system of mental monstrosities. The "Light of Asia," is a Jack o' Lantern,

The westward migrating tribes of Irania reached Phrygia and then southern Europe; others, passing north of the Caspian Sea, settled in Northern Europe.

The faith of the Aryans of Media and Persia, declined until the time of Zoroaster, who, as a restorer, instituted a faith of wonderful excellence. In it Satan is given undue prominence and potency. It enforces prayer, praise and good deeds, promises a resurrection and puts sensuality under ban. It will not accord with facts to deny that some religious truth originated in pagan lands. The gentile mystics were gifted souls, and their great desires and efforts to discover spiritual truths can not be made to count for nothing. Zoroasterism is the result of an attempt to portray the spirit realm without the aid of the spirit of revelation. Zoroaster got so near the truth, probably, because he lived within reach of the remnants of true tradition. This religion gave Cyrus his inspiration and gained him the recognition of Jehovah. The three magi who followed the Star of Bethlehem were, probably, of this faith.

Confucius, of China, was a reformer and philosopher—a former Ben Franklin. He taught that in a more ancient time divine messengers had brought truth to men, and said of himself that he had love of the ancients and made every effort to acquire their knowledge. In China the emperor was called the Regent of the Nine Earths, and the palace was the center. The Chinese had inherited the scheme of five divisions, connecting with a central mount four other mountains in the direction of the cardinal points; and as Meru, of the Hindoos, was surrounded by four other mountains, so these constituted

the five summits of the Chinese legend; and the four sacred canals of the Chinese uranography relate to the four rivers of Paradise. This, with their tradition of the flood, proves the Chinese a part of the Noachian race—and if the Chinese then all the Mongoloid races, and probably the Aleutian Islanders and their kindred American tribes, including the Esquimaux. Baron Von Richthofer's researches led him to conclude that the ancestors of the Chinese once lived in the basin of the Tarim river, where they were in contact with the Aryans and Scythians about the Pamir Plateau. M. Terrien de la Couperie has recently published a work proving that the Chinese language is intimately connected with the Chaldean, and that the Chinese letters and the ancient cuneiform are derived from a former and superior hieroglyphical alphabet.

"As to the northern nations of Asia, while distinctly Mongoloid in character, they are all linguistically much further advanced than the Chinese, and must have separated from the common stock at a very remote period," The Dravidians then, may be supposed to be Cushites who preceded the Aryans, and the Finns to be of the same stock. The Gypsies are Bazelgurs, of India.

The Semites occupied a parallelogram sixteen hundred miles long, from the latitude of Aleppo to the south of Arabia, and eight hundred miles wide.

Africa may, with some reservations, be set down as the land of Nod, and certainly as the land of the Misriam, Caphtorim, Pathrusim, Ludin, Phut, Seba, Naphtuhim and Sebahim. The Hamitic tribes colonized the north coast, and the east coast half way down to Good Hope. The Zulus keep a feast of first fruits, reject swine's flesh, practice circumcision, have traditions of the Deluge and of the passage of the Red Sea, sprinkle blood on

houses, and, says Mr. Taylor, "were cradled in the land of the Bible." All Africans may yet be traced to Ham. The Caffirs were driven from Northern Africa by the Mohammedans.

The era of Menes, the first Pharoah is placed by some authorities at 2,350 B. C., but by the latest authorities at about 4,000 B. C. The method of determining this era is by the old lists of thirty-one dynasties, transcribed by Menetho from the archives of the temple of Benny-tus, 275 B. C. There are four other ancient lists; one of them is part of an inscription of Ramses II. who built Raamses by labor of the Hebrews; another was made by Senofera, predecessor of Cheops, builder of the great pyramid. The correctness of the lists is not questioned; the difficulty is in determining the succession of the kings; The past of Egypt is now historical. The great pyramid was a thousand years old when Abraham first caught sight of it across the deserts of Amenti. In its shadow Salem's king seems young. Abraham's visit occurred near the close of the twelfth of the thirty one dynasties reaching down to time of Alexander. Two thousand four hundred years of national greatness had preceded his journey to the valley of the Nile, yet he found unoccupied lands for the pasturage of his flocks, and the kings he met were so petty that his cow boys whipped a confederation of them. All this newness midway between great empires 2,400 years old! So the tablets attest; yet it would be incredible if the pyramid were out of the way. Numerous authors attribute the building of the great pyramid to Melchizedek, but the longer Egyptian chronology seems as firmly based as the pyramid. It is a pyramid, itself, its basis demonstrable fact, its apex rising over the wastes of time. Yet Egypt, no less than Assyria, was the daugh-

ter of Babylon. It is hard to accept, at second hand, that Sargon reigned in Babylonia B. C. 3,800, but the announcement of a still more ancient king, of Tello, was made to the French Academy in February 1884. The inscription bearing the facts enumerates the temples and canals constructed by this remote monarch. It is in the linear Babylonian character, by which its comparative age is determined. The tablets take us back to the beginning of kingdoms. It is an approachable date—about 4,000 B. C. A few hundred years added, for growth, is all that the most contentious can require. The dust lifts from a great battle, and faith has the field. In connection with this subject is that of longevity. A thousand years before Abraham's sojourn in Egypt Phthahotep wrote a book that antedates all other books. It contains thirty moral precepts persuading to filial obedience and affection—the book-wrights of the present are derelict. Phthahotep calls himself "one of the old men of the land, having accomplished one hundred and ten years, by the grace of the king and the favor of the elders." The prevalent chronology has considerations to support it, but the age of induction has approached, and the free school system will keep the dial moving. A new adaptation of the text of Genesis has been suggested. Adam one hundred and thirty years, and Seth one hundred and five years, are separate and complete sentences, according to this theory: the figures relate to the whole length of the time, and not to the times when sons were born. The Hebrew for lives, is never used with definite numbers to indicate the age of a son. Abraham was the son of a hundred years when his son Isaac was born unto him. Liveth, and lived, are used to indicate the termination of men's lives, and are never used to mark a period midway in life. In the



phrase, "begot a son in his own likeness," the word son, and own, are not in the original, and successor, or representative, might be supplied. The figures represent patriarchal houses, dynasties, or governments. The sum of the two tables is 10,500 years. How much truth there may be in the theory thus briefly sketched is not a religious question. Religion does not depend upon mathematical tables. The religious instinct resents any readjustment of its supports, but after having adopted new conditions it sanctifies them as it did the old. Furthermore, having triumphed in every other contest, religion is somewhat excusable in insisting upon unconditional surrender in this one.

One pharaoh was a giant. The mummies represent a medium size or less. Ancient, terra-cotta coffins at Babylon are seven feet long.

The Hyksos were Arabian and Syrian bands, led by Hittites. They obtained dominion in Egypt by leaguings with a prince of Xoïs. They did not build the great pyramid. It was one of these rulers that received Abraham on terms of equality. It is claimed that there was religious affinity between them and Melchizedek, and the same faith was transmitted by succession to Jethro. Before the time of the Exodus one of the Pharaohs undertook to restore the monotheistic faith and worship, and the ceremonies introduced by him were strikingly like the later forms of Israelitish worship. After his time there was a reaction and the oppression of the Israelites was increased. The priesthood of Egypt never gave up the ancient monotheistic faith as taught at the time when no idols or statues were had in the temples; they taught it to a select few to the last. I Am That I Am, is the title of Deity found on the passports of mummy saints. In a niche within the Holy of Holies in the ruins

of the ancient temple of Dendara, Mariette found the mystical Tau, the prophetic symbol of the Crucifixion.

The Copernican system was known in Egypt eleven centuries before our era.

When the giant tribes came into Canaan is not known: according to the new chronology the Canaanites preceded Abraham there by twenty-four hundred years, still there was room for him and Lot to go to the right and left with their herds, and we are left to conclude that the tribes had become effete with age and sin.

The Polynesians have flood legends. The Australians, says Mr. Winchell, "have decided relations with the Papuans and Hottentots;" but Mr. Keith Johnson says, "the only people to whom the Hottentot has been thought to bear a resemblance, are the Chinese or Malays, or their original stock, the Mongols. Like these people they have the broad fore-head, the high cheek-bones, the oblique eyes, the thin beard and the dull yellow tint of complexion, resembling the color of a dried tobacco leaf." Adding to this the assertion of Mr. Winchell that "the Chinese language is the most primitive of all Mongoloid dialects," we have a complete argument in favor of the Noachian origin of all the Polynesian tribes. Again: "All Malays approach the Mongoloid type so distinctly that few ethnologists hesitate to class them in the same racial group with the Chinese," and the Polynesians \* \* "are Malays at foundation." Fornando traces the Polynesian race to the Asiatic Archipelago and thence to the Aryan plain, and says they have the Cushite-Sabian civilization and religion. It is asserted that Polynesia has received its population since the Christian era, and "all the oceanic Islands, that is, such as lie at considerable distances from continents, have, with few exceptions, been found uninhabit-

ed by European navigators"—(Peschel). The Malay Empire, of medieval time, with its capital at Java, extended all over the Pacific Sea. The Sandwich Islanders speak a Malay dialect. Easter Island was under control of the Malays; there are traces of their influence all over the Pacific, and they doubtless visited America.

Says Mr. Winchell; "The general opinion among ethnologists sustains the doctrine of a wide-spread Mongoloid (pre-adamite) population over the continents of Asia and Europe." This conflicts with the evidence just presented that the Mongoloid races were Noachian. The presence of Turanian or Mongoloid tribes in Europe previous to the advent of the Celts, does not prove that they were pre-noachian nor pre-adamites, for, according to the chronology of the tablets, two thousand years had elapsed since the time that God had scattered the Cushite builders of Babel "from thence upon the face of the whole earth." So, too, the presence of Mongoloid tribes in Asia before the conquests of the Aryans can be accounted for, because that was nearly two thousand years after the divine scattering. Mr. Lenormant says: "All appearances would lead us to regard the Turanian race as the first branch of the family of Japhet which went forth into the world; and by that premature separation, by an isolated and antagonistic existence, took, or rather preserved, a completely distinct physiognomy." The Noachian colonists found no aborigines to fight, the first heroes were mighty hunters like Nimrod, and slayers of boars and lions, like Hercules.

The principal argument in proving that there were pre-adamite races, is based upon the general, progressive tendency of nature, as: "We have no evidence of any racial tendencies toward general organic degeneration,"

therefore we must suppose that the difference between the white man and the negro is the result of the progression of the former. But the premise is not true, and the argument is based upon assumptions. One assumption is that there is no racial degeneracy, and another is that Adam was a white man. If, with Prichard, it be assumed that Adam was a black man, the supposition of there having been pre-adamites is not a logical necessity. The author of "Preadamites" says; "I think we may presume on Biblical as well as anthropological grounds, that Adam was strongly colored;" and the "rudiness of Adam was transmitted to sun-burnt Kham, while others of his posterity had acquired a complexion characteristically white." These suppositions are reasonable, and upon this basis pre-adamites are not a necessity. It is Mr. Winchell's supposition that Ham was dark and his brothers white, but he gives no reason for such diversity; this might be done by supposing Hams's mother to have been a Cainite. Again, to suppose that Cain's wife was dark is not absurd. Any reasonable supposition is preferable to disputing a record that has withstood assault so long. It is not scientific to contrapose the historic items of a record that is interspersed with prophetic items, without finding some way to match them off too. With such a start in race characteristics as Mr. Winchell has supplied us and with the lengthened chronology the tablets have supplied us, the preadamite hypothesis is a superfluity. The blond races may be set down as the product of passing years and a northern clime.

"Various facts which I have elsewhere given," says Darwin, "prove that the color of the skin and hair is sometimes correlated in a surprising way with a complete immunity from the action of certain vegetable poisons and from the attack of parasites. Hence it occurred to me

that Negroes and other dark races might have acquired their dark tints by the darker individuals escaping during a long series of generations from the deadly influence of the miasma of their native countries."

The first adventurous hunters of Central Europe finding themselves exposed to storms and wild beasts, and having no tools and being ignorant of architecture, naturally sought shelter in caves. The caves of Moustier and Cromognon of France, and Kent's hole in England, and similar places, certainly contain relics of the first human beings that ever inhabited that latitude and locality. The time of this first occupancy is variously estimated at from seven to seventy-five thousand years ago. The longer chronology is based upon the theory of the former greater eccentricity of the earth's orbit; and according to it mankind had been living a good while in Europe before the Champlain Era, which succeeded the Glacial cold, and was a moist period seventy-three thousand and five hundred years ago. Following the Champlain half the time of the revolution of the apsides, was the reindeer period, sixty three thousand five hundred years ago. The Champlain Era was the time when and before which the rude chipped flints were deposited in such vast quantities in the Somme and some other vallies. These flints not being found in Denmark is taken as proof that that land was too cold to be inhabited at that time. The truth seems to be that most of the so-called flint implements were made by the force of glaciers and are confined to a limited zone and geological horizon, both in Europe and America. The fact that no polished implements are found in the same places is because there was no human agency present, and the absence of human bones proves the same thing. The questionable shape of the flints as pictured in Lyell's *Antiquity of Man*, is proof that men

did not make them and did not ever have any use for them, and the flints and the paleolithic department of geology both need working over. Notwithstanding these difficulties, the first dwellers in caves were very ancient and used paleolithic implements and were contemporary with the reindeer, the musk ox, the hairy mammoth and the wooly rhinoceros. These animals attest that the climate was rigorous. The rivers have lowered their beds, by slow erosion, two hundred feet below the caves and banks where relics were first covered by them. The cave men had boiling stones, which shows that they boiled their meat in baskets as the Indians do. Their tools and implements were much more perfect than the flints of the drift. Their flint serapers and bone awls show that they used skins for clothing. They sketched reindeer and hairy elephants on ivory, bone and horn. They had flat shins, their incisors came together like a trap, their chief food was the reindeer, and the Lapps and Finns are their probable successors. The Danish peat bogs, it is said, show the march from savagery to semi-civilization. In the lower strata are rude, stone implements together with an extinct pine, and extinct birds that lived upon the leaves of the pine. Above these were the extinct oaks and the bronze implements, and above these the beach and iron of historic times. The skulls of the shell heaps of Denmark are like the Lapp's, small and round, with prominent ridges over the eyes. Shell heaps everywhere are ancient and barbarous like the bogs and caves. The relics of the deltas are of indefinite age. Schliemann found barbarous relics below the site of Troy. Layers of human monuments succeed each other as the rocks below them with their inclosed fossils succeed each the former, showing a like order of displacement and improvement; yet the contra-

ry order of succession is also seen in places, and barbarous relics strew the surface where noble monuments lie hid beneath. Some men dwelt in caves in the time of Job, and others since.

\* The latest reckoning of the Stone Age has been made by the later Miller, Mr. Winchell. He asserts that the latest pile habitations come down to the sixth century, and contain Roman coins. The earliest mention of the savage tribes is fourteen hundred years before Homer, when the Pelasgians came into Europe. There is "no valid ground whatever for the opinion that the Stone Age in Europe began more than 2,500 or 3,000 years before Christ." The Irish Elk survived till the fourteenth century. Two great glaciers in the Alps have receded, in fifty years, not less than half a mile, and the volume of ice lowered at least two thousand feet. "I traced the foot steps of the receding glaciers \* \* I had come upon earth in time to see the continental glaciers of Europe on their retreat up the gorges of the Alps. I felt the Stone Folk drawn down in time toward our own times. Antiquity is at our doors." Steenstrop estimates the relics of the bogs at least four thousand years old; De Ferry those of the river Soane 5,844 to 7,305 years. "Whether then we consider the magnitude of the geological changes since the advent of European man, or his contemporaneousness with animals now extinct, or his succession upon the continental glaciers, we do not discover valid reasons for assuming him removed by a distance exceeding six to ten thousand years. \* \* I do not intend this estimate to cover the age of the 'man of Calaveras' who seems to have lived in Pliocene time."

## CHAPTER II.

### REVELATION AMID EVOLUTION.

*"Oannes(Enoch) had instructed the ancients in arts and sciences so that nothing grand was discovered afterward."*

BEROSUS.

"In Sanchoniathon the geneology does not end with Amynos and Magos as that of the Cainites in the Bible does with the three sons of Lamech. These two personages are succeeded by Mysor and Sydyk, the released and the just, as Sanchoniathon translates them, but rather the upright and the just, who invent the use of salt. To Misor is born Taautos, to whom we owe letters; and to Sydik the Cabari or Corybantes, the institutors of navigation."

Origen asserts, on the authority of the Book of Enoch, that the constellations were already divided and named in the time of that patriarch. This amounts to nothing of itself, but the massing of the evidence makes it seem probable that there was such a person as Enoch, and makes plausible the ancient belief that there was transmitted through Noah a divine system of faith and doctrine. Facts and abounding analogies attest that this faith became perverted and subverted, and in its stead were formulated systems based upon philosophical speculations and popular fancies, longings and dreams.

In the northern lands where changes are great, where ice locks the waters, and snow shrouds the earth, and the storms are fierce, the people thought they were subject to the changeful moods of gods and demons, in earth, sea and sky; and they elaborated a mythology,



giving life and thought to every phase of nature, and filled it with the wierd concepts of the imagination. The inhabitants of the milder temperate zone also put a spirit into every breeze and stream and star and every force of nature, and made them worshipful. The varying aspects of nature affect all minds with more or less force, while certain impressible natures are wrought up to a kind of frenzy or intoxication of the imagination, in which objects seem transfigured. They enter into an ideal realm; see the souls of things, and feel thrills and charms that have no relation to common life. This experience pertains alike to the senses and to the affections. It constitutes its possessors a brotherhood in which there is no nationality, provincialism nor sectarianism; no age or clime; so that a Greek or other ancient of the earliest ages having written a line or called a name, it comes trilling down the ages, transmitted on from soul to soul forever.

To the worship of the powers of nature was added that of ancestors and heroes, and with piety was blended the fervor of patriotism and the delights of poetic fancies, and because there was in it so much of the mysterious, the good, the beautiful—all that is heroic, brave and strong, paganism died hard.

In applying the principles of evolution to politics, philosophy, arts and religion, the philosophers tell us that every thing was evolved from within and not originated from without; for instance: The setting up of the Egyptian worship while Moses was in the Mount was simply going back to a faith from which the people had not been weaned; and Aaron's part in it shows that he was an Egyptian priest. The suppression of the name of deity, the breast plate, the tank of water, the holy of holies, the ark and the manner of carrying it,

the cherubim, anointing of kings and priests, lineal descent of priesthood, the white linen of the priests, the festival of the new moon, burnt offerings, the scape-goat, red heifer's ashes, purification, and abhorrence of swine, were Egyptian ideas.

It is true that the natural unfolding of ethnological laws prepared the way for the different dispensations, each in its time; and each dispensation was preparatory of the one that succeeded it; but, nevertheless, it must be admitted that each dispensation was, in the main, independent of every other and of all human agency, and began in revelation and miracle. As in the physical realm we saw that the true formula is, Creation Amid Evolution, so in the moral domain the true statement of action is: Revelation Amid Evolution. This is not in conflict with the Biblical assumption that all events and conditions are determined by divine direction, and the more important emergencies provided for by direct miraculous interference. Evolution is divine and God is, and has always been, both in it and superior to it.

The Egyptian religion was one of the systems into which the patriarchal dispensation had declined. This theory does not remove all difficulties, for that is not possible, but it is true, and it is an element of the-universal philosophy that is to be. It affords a key to the mystery of the great pyramid, with its system of universal science wrought into stone, and of the fact that God is named in the old Hermetic Books as He that was before all things that actually exist, and before all beginnings, "one God and king, remaining unmoved in the singleness of his own unity." It explains why those who had been initiated into the mysteries of Isis had scrolls buried with them at death, bearing among other words: *Nik Pakuk—I AM THAT I AM*. Moses knew all this, and all

that the Hebrews, and all that Jethro knew, who, being a priest and a true worshiper, had probably inherited the knowledge of the Melchizedek line. He had forty years of solitary life in which to meditate on these high themes, and the things to be done in restoring freedom and the true faith to Israel; and as he was providentially prepared, so his people had undergone a providential discipline. There is no defense of the orthodox faith but evolution. As Judaism extends back into the Egyptian system, so the Egyptian has its roots in the antediluvian.

It is not transcending the bounds of probability to assert that baptism was an antediluvian rite. James Her-  
ring, Grand Secretary of the Grand Lodge of S. N. Y. under date of New York, Nov. 1845, wrote M. M. Noah for information concerning the origin of baptism among the Hebrews, and took occasion to say:

"My attention having been directed to the ancient mysteries, I have become satisfied that a species of baptism was practiced there before the foundation of the Hebrew Commonwealth, in India, Egypt, Greece and Britain; and as those mysteries in the remote antiquity of their institution, were intended to preserve the pure worship of the deity, and the transmission of the traditions of the early ages of the human family, the ritual must have had one common origin; but I was not aware that baptism had been incorporated into the Jewish rites."

M. M. Noah replied that circumcision and baptism were inseparable from the earliest periods, and baptism did not receive its original form from John. He quoted Moimoides that Israel was admitted into the Covenant by circumcision, baptism and sacrifice; and said the rite dates back to Jacob. It was administered to proselytes by those ordained; and infants were submerged. It was gradually abandoned.

There is a general evolution, and, within it, a special evolution, applying more particularly to man's spiritual

nature, by which evil develops and intensifies and culminates in calamity; and on the other hand a growth of goodness, truth, and high spiritual experience, resulting in visitations of supernatural beatitude. Harmonizing with and including these special tendencies, is the grand harmonious march of all the combined forces of universal nature, sweeping down through the cycles of time. Whether the definitions applied to material or universal evolution will apply to spiritual developments and growths, is not determinable, but there is in the spiritual realms a governing law of causation, and there is a linking together of events and conditions, forms and phases, in lines of succession, of antecedents and consequents, types and antitypes, prophecies and fulfillments in strange, amazing order and extent. This development has resulted in systems of faith, forms of worship, organizations, orders of men, and nationalities. As languages can be traced back to their parent trunk, so can these religious elements be traced back to their source. Doctrine can be traced back to the promise to the woman; forms of worship to Abel's altar. Christians can be traced back to Jews, and Jews to Abraham, and he and his characteristics to Noah, of the same faith and same form of worship and exercising certain rights and professing intimate relations with Diety. Streams do not rise without a source; another ascending step takes us to Enoch, a man of like faith; and he must have had a prototype. The clew that is followed in this investigation is ideas, but the process is as scientific as tracing kindred fossil forms in the rocks. As far back as we can trace religion we can trace the true religion; the religion that began with the race was the true one. Religion is independent of art and of culture. The motto of this chapter then is true. Enoch was a true char-

acter and a teacher whose fame has survived the ages, and whose acts were part of the truths transmitted, in some method answering to the Tables of Larsam, and preserved on tablets and by tradition till Berosus fixed it in Greek thought. What did Enoch teach? Some one trying to pry into the mysteries of the past wrote the Book of Enoch, the same that is quoted by Jude. The book is ancient, was in existence a hundred years before our era, and shows the general expectation of that age that a Redeemer would come. This book says Enoch taught a judgement by fire. The book also says that Azazyal taught the antediluvians to make knives, shields, breastplates, mirrors, bracelets, the beautifying of the eye-brows, the use of stones of every valuable and select kind, and all sorts of dyes. Josephus attributes this prophecy of destruction by fire to Adam. Abraham and Noah were prophets, as proven by science, scripture and history. Enoch has a better claim to that character, living in an older time; for all our transcendental philosophers assent to the words of Plato that the earliest men were "well affectioned toward the gods, who were their kinsmen; for they possessed true and in every way great spirits."

The teaching by Enoch of a systematic faith, is the only explanation of many facts concerning Christ, found in the literature of all nations at a time so far back as to make it a certainty that they were a heritage from a common ancestry. Just how much of this abounding knowledge of Christ in the early ages was traditional, how much of it current inspiration in the countries where it obtained, and how much of it, in the later stages, was borrowed from Hebrew bards and seers, can not be determined. The Jewish Sybiline Books—the Psalter of Solomon, the Ascension of Isaiah, the

Fourth Book of Esdras, the Targums of Onkelos and Jonathan, and other writings of later Judaism, were written with the view to inspiring the Jews with hope of deliverance and national exaltation by the promised Messiah.

"Osiris of Egypt bruised the head of the serpent after it had bitten his heel." (Bryant) On the spheres of Hercules that hero is represented as in the act of contending with the serpent, the head of which is placed under his foot; and this serpent guards the tree with golden fruit, in the midst of the garden of Hesperides,\* and we may observe the same tradition in the Phœnician fable of Ophion."—Faber.

Chrishna is called the liberator from the serpent, Death. His image is sculptured in the ancient temples of India, sometimes wreathed in the folds of a serpent which is biting his foot, and sometimes treading victoriously on its head. He is sculptured at Elephanta with holes in his hands and feet.

The ancient Persians had a tradition of a virgin, from whom they predicted would spring up a shoot that would crush the serpent's head and thus deliver the world from sin." (Volney). Their version of the temptation and fall is almost identical with the Hebrew's; the Hindoo account is similar to it.

In the ancient Etrurian myth the woman herself was represented as standing with one foot on the serpent's head.

Achilles was vulnerable only in the heel.

"The belief in the immaculate conception extended to every nation in the world."—Higgins.

The Virgin and Child are pictured on the Hindoo Zodiac, and also on the ancient Egyptian hemispheres.

Alphonso says, "The adventures of Jesus Christ are



all depicted among the stars." Albert says: "The sign of the celestial virgin rises above the horizon at the moment we find fixed for the birth of our Lord Jesus Christ." W. Drummond says: "The anointed El, the male infant, who rises in the arms of Virgo, was called Jesus, by the Jews; \* \* and was hailed as the anointed king or Messiah."

As the constellations of the Zodiac were named before the flood and were prophetic, it must have been done by inspiration; and the more this assumption shall be rubbed, the brighter it will get.

The idea of the atonement by the substitution of one victim for another, also that of a general atonement by the offering of a superior, or divine being, for a nation or for the world, is said to be remarkable for its antiquity.

The believers in Mithras, the Persian mediator, says Justin Martyr, "wore the sign of the cross on their foreheads." "The Egyptians wore the cross just as the Christians afterward did the cross of Jesus. It was the most sacred symbol of their worship, and considered as possessing in itself power against the evil one." It was Justin, or some other early controversialist, who told the pagans that they not only "placed a cross, but a cross with a man on it." Plato taught that the divinity "next to the Supreme Being, was universally prefigured by the sign of the cross." Besides Plato, there must have been others of the Greeks who had this precious knowledge, and in expression of true spiritual desire they erected an altar to the Unknown God, and Paul saw it and his heart was stirred within him, and standing on Mars' Hill he said, Whom ye ignorantly worship, him declare I unto you.

These historic facts show the credentials with which Christ came into the world; and the world's rejection of

him was horrid stupidity then; and it is idioey now.

Eusebius says that the very name of Christ was honored by the pious prophets of old; and that Moses gives "the names our Savior Jesus Christ."

By such a back-ground of prophetic knowledge in all the ancient world the conclusions of previous chapters are justified. It also helps to explain the moral excellence of the teachings of Zoroaster, Socrates and others. God was haply not very far from any one of them. In order to have the testimony of Jesus it was not a pre-requisite that one should have kept a harem, or waxed valiant in fight, nor to have familiarized the mind to the old barbarisms and unnamed crudities of the early ages. A man might be a philosopher or poet and have also the light that lighteth every man. The ethics of Christianity is best seen in the character of the few who first recognized Christ when he came.

History has a scientific frame-work; religion has a scientific basis; the world should have but one creed; and so it will be.

We are now prepared for Ovid's divine song:

"Hail, great physician of the world, all hail!  
Hail, mighty infant, who, in years to come  
Shall heal the nations, and defraud the tomb!

\* \* \* \* \*

Then shalt thou die; and from the dark abode  
Shalt rise victorious, and be twice a God!"

It was the primitive tradition that the seed of the woman should bruise the serpent's head that made the people in their expectancy invent heroes to fulfill the prediction, and invest their beloved and eminent dead with the characteristics of the expected deliverer. When this faith in one to come was at its fullest development in India, it found expression in prophetic sculptures of



Chrishna as in the rock-hewn caves of Elephanta and Ellora. The Chrishna of prophecy was Christ; the Chrishna of narrative was a fiction, and most of the story of his life was written later than the preaching of St. Thomas.

The sign of the cross appears suspended from the necks of oriental prisoners, pictured on the monuments of Egypt 1,500 years before Christ.

In the oldest sacred writings of the Hindoos, dating back to a period long anterior to the advent of Christ, we find this prophecy: "Some day a religion will come from the West, that shall be under the protection of the sword, but which shall spread by persuasion."

More remarkable still is this declaration, contained in their holy books: "Vishnu and Buddha now rule, and to them the people offer worship. Yet when some one shall come who can offer a greater sacrifice than any man can offer, he shall take their place, and to him shall worship be paid."

One of the most wonderful of these prophecies of Christ is that which is attributed to Zoroaster. It dates back to perhaps 1200 B. C., and possibly was known to the wise men who followed the star of Bethlehem. It is in these words: "In the later times a virgin shall conceive and bear a child, and when he is born, a star shall appear shining in the day time, in the midst of which the form of the virgin mother shall be seen. When, therefore, ye behold it, go the way it shall lead you, worship the new-born child, and offer him your gifts. He is the Word who established the heavens."

Four hundred years before Christ, Socrates, in Greece, entertained an expectation of the near advent of some supernatural being to be a teacher of men. He said: "We must wait till some one comes from God to in-

struct us how to behave toward the Divinity and toward man." A few years later, Plato, following the example of his great teacher, spoke his own similar expectation, declaring: "It is necessary that a Lawgiver be sent from heaven to instruct us. . . . Oh, how greatly do I desire to see that man, and who he is." In his Republic Plato has, consciously or unconsciously, recorded one of the clearest of the pagan delineations of Christ. It is his description of his ideal Just Man: "Without doing any wrong, he will assume the appearance of being unjust; yea, he shall be scourged, tortured, fettered, . . . and after having endured all possible suffering will be fastened to a post, and will restore again the beginning and prototype of righteousness."

Concerning the state of Roman opinion Tacitus says:

"Among many there was a persuasion that in the books of the ancient priesthood it was written that, at this precise time, the East should become mighty and that the sovereigns of the world should issue from Judea."

Seutonius, concerning the the inhabitants of Babylonia, declares: "In the East an ancient and consistent opinion prevailed that it was fated there should issue from Judea, those who should obtain universal dominion." Nebuchadnezzar, in that locality, saw one "like unto the Son of God."

Confucius predicted to his disciples: "A new religion will sometime come from the West. It will pierce to uttermost parts of China where ships have never gone." "In the West the true saint must be looked for and found."

Mr. Layard, describing the figure of an early Nimrod king, says: "Round his neck were hung the four sacred signs, the crescent, the star or sun, the trident and the cross." We have seen that a later king had knowledge of

the Son of God, and must suppose that his knowledge was a heritage from the former time when the cross was worn by the Nimrod kings; but it has been demonstrated that the political and religious systems of that earlier period were antediluvian, therefore the cross, as a part of that old symbolism, was also antediluvian.

Astarte, the Phœnecian goddess, is represented as bearing a cross.

Concerning this symbol the Edinburgh Review of July, 1870, has the following:

"Of the several varieties of the cross still in vogue, as national or ecclesiastical emblems, in this and other European states, and distinguished by the familiar appellations of St. George, St. Andrew, the Maltese, the Greek, the Latin, etc., there is not one among them the existence of which may not be traced to the remotest antiquity. They were the common property of the Eastern nations. No revolution or other casualty has wrought any perceptible difference in their several forms or delineations; they have passed from one hemisphere to another intact; have survived dynasties, empires and races; have been borne upon the crest of each successive wave of Aryan population in its course toward the West; and, having been reconsecrated in later times by their lineal descendants, are still recognized as military and national badges of distinction. . . . Among the earliest known types is the *crux ansata*, vulgarly called 'the key of the Nile', because of its being found sculptured or otherwise represented so frequently upon Egyptian and Coptic monuments. It has, however, a very much older and more sacred significance than this. It was the symbol of symbols, the mystical Tau, 'the hidden wisdom,' not only of the ancient Egyptians, but also of the Chaldeans, Phœnicians, Mexicans, Peruvians, and of every other ancient people commemorated in ancient history, in either hemisphere, and is formed very similarly to our letter **T**, with a roundlet, or oval, placed immediately above it. Thus it was figured on the gigantic emerald or glass statue of Serapis, which was transported by order of Ptolemy Soter from Sinope, on the shores of the Black Sea, re-erected within the famous labyrinth

which encompassed the banks of Lake Mœris, and destroyed by the victorious army of Theodosius, despite the earnest entreaties of the Egyptian priesthood to spare it, because it was the emblem of their God and of the 'life to come.' Sometimes, as may be seen on the breast of the Egyptian mummy in the museum of the London University, the simple **T** only is planted on the frustrum of a cone; and sometimes it is represented as springing from a heart; in the first instance signifying goodness; in the second, hope or expectation of reward. \* \* \*

"Its undoubted antiquity, not less than its extraordinary diffusion, evidences that it must have been, as it may be said to be still in unchristianized lands, emblematical of some fundamental doctrine or mystery. The reader will not have failed to observe that it is most usually associated with water; it was 'the key of the Nile,' that mystical instrument by means of which, in the popular judgment of Egyptian devotees, Osiris produced the annual revivifying inundations of the sacred stream; it is discernable in that sacred pitcher or vase portrayed on the brazen table of Bembus, before mentioned, with its four lips discharging as many streams of water in opposite directions; it was the emblem of the water deities of the Babylonians in the East and of the Gothic nations of the West, as well as that of the rain deities respectively of the mixed population in America. We have seen with what peculiar rites the symbol was honored by those widely separated races in the western hemisphere; and the monumental slabs of Ninevah, now in the museums of London and Paris, show us how it was similarly honored by the successors of the Chaldeans in the eastern.\* \* \* \*

In Egypt, Assyria, and Britain it was emblematical of creative power and eternity; In India, China, and Scandinavia, of heaven and immortality; in the two Americas, of rejuvenescence and freedom from physical suffering; while in both hemispheres it was the common symbol of the resurrection, or 'the sign of the life to come;' and, finally, in all heathen communities, without exception, it was the emphatic type of the sole enduring evidence of the Divine Unity. This circumstance alone determines its extreme antiquity—an antiquity, in all likelihood, long antecedent to the foundation of either of the three great systems of religion in the East, and, lastly, we have seen how, as a rule, it is found in conjunction with a stream or streams of wat-

er, with exuberent vegetation, and with a hill or mountainous region—in a word, with a land of fertility, beauty, and joy. Thus it was expressed upon those circular and sacred cakes of the Egyptians, composed of the richest material—of flour, of honey, of milk—and with which the serpent and bull, as well as other reptiles and beasts consecrated to the service of Isis and their higher divinities, were daily fed; and upon certain festivals were eaten with extraordinary ceremony by the people and their priests. The 'cross-cake,' says Sir Gardner Wilkinson, 'was their hieroglyph for civilized land'; obviously superior to their own, as it was, indeed, to all other mundane territories; for it was that distant, traditional, country, of sempiternal contentment and repose, of exquisite delight and serenity, where nature, unassisted by man, produces all that is necessary for his sustenance,"

"The Buddhists and Brahmins, who together constitute nearly half the population of the world, tell us that the decussated figure, (the cross), whether in a simple or complex form, symbolizes the traditional happy abode of their primeval ancestors—that Paradise of Eden toward the East as we find it expressed in the Hebrew."

The eating of a cross-cake by the Egyptians is proof that the gospel economy was known to the patriarchs of all ages, that the Eucharist had been perverted by all the priests except Melchizedek, who brought forth bread and wine.

This symbol, then, originally, with its various parts, represented the sacred mount, the tree of life, the river of life, the dignity and divine fellowship of the race at the time of its blissful innocence, at the beginning; and it signified the resurrection and the hope of eternal life; the regaining of friends, following the great ancestors, and dwelling with God. This was all that the inspiration of the patriarchs before Abraham had attained to; it was antediluvian wisdom treasured as mysteries and transmitted by priesthoods, and surely dates back to the earliest organizations of nations, and probably was part

of the archives preserved in the ark. If it had not been an aboriginal possession it could not have become universal. Star worship, or sun worship, or true worship, does not prove the race a unit; it is the minutia of the faith, the details of the forms and symbols, that point to the certainty of a single point of divergence, not only of man, but of what men hold sacred—so this symbolism proclaims the civilized nations a brotherhood, as certainly as the demonstration of a problem in Euclid. This is the "Light of Asia," that all the changes of dynasties and systems have not displaced. This symbolism is the foundation that the faith of half of the human race is built upon, and is the bond of union of widely dissevered nations. Their cross is a prophecy, but they do not know of what. They are hibernating in their Caves of the North. They are an arrested development. Icebergs floating down into the temperate zone keep their full form and size, till, permeated by the general warmth, they become granulated and fall suddenly away. These old nationalities were once adjusted to their conditions and, hoary with cosmic dust, swept with great momentum down through the stream of the years; the conditions now are changed; the light and warmth of their environments have permeated them, and, morally speaking, they are granulated, like rotten ice, and by some sudden jar or commotion of the elements, they will be shattered, and go down in the multitudinous sea.

The bond between the dissevered nations will be the same again, the cross, with its prophecy fulfilled, its promises realized and its "hidden wisdom" revealed, the mystical Tau, glorified—the common symbol of a reunited world.

## CHAPTER XII.

### NOACHIDE IN AMERICA.

*Pythagoras gave Abarras, the hyperborean magician, a guiding arrow, that it might be useful to him in all the difficulties of his journey."*

*"Ouranes devised Baetula contriving stones, that moved as having life, which were supposed to fall from heaven."*

The following preliminary conclusions can be arrived at by the apriori method:

1. The cross being found among all known ancient nations, ought also to be discoverable in America.

2. Pyramidal temples being common to all known ancient nations, should also be found in America.

3. As traditions of the flood are common to all the other nations, they should be present in America.

4. If details of the general flood are found in America, the supposition of a local cataclysm would not account for them.

5. As writing was practiced in the eastern lands, inscriptions here should be of corresponding date and character.

6. As an ark and temple had previously been built, those persons who first came to this country were capable of building ships to come in.

7. As the true faith declined in the eastern world, so should it be found to have done in this.

8. No nation ever had arts that did not seek to express

and perpetuate its religious system by them, therefore the Americans must have done so.

10. The most ancient faith of America should be found to have been monotheistic.

11. As the races found here are unlike the old Noachians, the first immigrants must have perished.

If the Bible is true the above propositions are true, for it supports them; and as they are independently and demonstrably true, therefore the Biblical narrative is true.

Diodorus Siculus, a Greek, wrote a Historical Library, in forty volumes, extending in scope from the earliest times to B. C. 60. In it is the following:

"Over against Africa lies a very great island, many days sail from Lydia westward. The soil there is fruitful; a great part whereof is mountainous, but much likewise champaign, which is the most sweet and pleasant part, for it is traversed by many navigable streams, and beautiful with many gardens of pleasure, planted with divers sorts of trees and abundance of orchards. The towns are adorned with stately buildings, and banqueting houses pleasantly situated in their gardens and orchards.

This description is not unlike that given by Grijalva, and other early navigators, of the Central American coast. It is proof that the sea never was a barrier to such men as led forth the first colonists. Diodorus further states:

"The Phœnicians having found out the coast beyond the pillars of Hercules, sailed along the coast of Africa. One of their ships, on a sudden, was driven by a furious storm far off into the main ocean. After they had lain under this violent tempest many days, they at length arrived at this island."

Biarni, an Icelfander, was driven to the coast of Massachusetts in the year A. D. 985. The Basques were in the practice of visiting the American coast before, and at the time of, the discovery by Columbus. The Ma-



yas were not inefficient as sailors. Columbus saw them near Ruatan, a hundred miles from the coast, in a sailing vessel manned by twenty men and laden with textile fabrics, furniture and cocoa. These facts destroy the learned theory that the Americans are autochthones. Why did the ancients have so much to say about a great Saturnian Continent? As direct evidence that people of the eastern side of the sea reached this side, is the following from Priest:

"In the month of December, 1827, a planter discovered in a field a short distance from Montevideo, South America, a sort of tomb-stone, upon which strange, and to him unknown, characters or signs were engraved; . . . two exceedingly ancient swords, a helmet and a shield which had suffered much from rust; also an earthen vessel of large capacity. The translation of the (Greek) characters read: 'During the dominion of Alexander, son of Phillip, king of of Macedon, in the sixty-third Olympiad, Ptolemais.'"

On the helmet was a representation of Achilles dragging the corpse of Hector around the walls of Troy.

The dispersion, like the preservation, was miraculous. The prophecies interwoven with the account of the flood require not only that the dispersion be divinely directed but that the races be under divine control until the fulfillment be accomplished. A prediction includes a knowledge of all the processes and conditions of its fulfillment. The only reason for supposing that America was not included in the expression, "all the earth," as used in connection with the apportionment of the lands to the descendants of Noah, is the difficulty of getting to it; but as greater difficulties have been "tided" over in the history, this one should not be considered insurmountable. Having the whole Biblical account confirmed except this one thing, and it paralleled in modern instances, and its accomplishment the

necessary preliminary to known facts and conditions, deduction requires the admission of this early migration, whether it was miraculous or not.

It is admitted that inspiration was more common in the olden time, and the argument from analogy is strong that in that remote era there was some earlier Columbus who had enough of knowledge and inspiration to reach these inviting shores. The founders of the ancient states knew the shape of the earth and it is not improbable that they had traditions of America.

Upon the supposition that one of the old-time seers led a pioneer colony to this coast, the difference between him and Columbus in knowledge and inspiration, is slight. Columbus quoted and followed Ptolemy concerning the rotundity of the earth, and Nimrod knew that much. As to inspiration: Columbus was an advanced student of the Bible, and he thought that the fulfillment of the prophecies required the establishment of communication between all parts of the earth. The Bible is still extant in which he marked the passages that relate to what he thought to be his mission. He thought himself the agent of heaven to extend the influence of the Catholic Church, and to bear the knowledge of Christ to foreign lands. In a letter to the nurse of the prince, John, he said: "God made me the messenger of the new heaven and the new earth, of which he spoke in the Apocalypse of St. John, after having spoken of it by the mouth of Isaiah; and he showed me the spot where to find it. To Ferdinand and Isabella he wrote:

"In the execution of my western enterprise to India, human reason, mathematics and charts availed me nothing. The design was simply accomplished as the prophet Isaiah had predicted. Before the end of the world, all prophecies must be fulfilled, the gospel be preached over all the earth, and the holy city

restored to the church. The Lord wished to do a miracle by my voyage to India. It was necessary to hasten his purpose, because, according to the calculations, there only remain a hundred and fifty years to the end of the world."

During his last voyage, when trouble and grief drove him to mutinous murmuring against the Providence of God, God by an audible voice spoke to Columbus, reminding him of the great distinction that had been conferred upon him in making him the discoverer of a great realm, and sending forth his fame to all generations. Columbus, expressing no doubt or surprise, and recognizing the source of the consolatory message, breaks out with lofty strains of praise.

The ruins of America have not been classified with regard to their differences of age and origin. It has not been determined what is antediluvian, what post-diluvian, what ancient, what medieval, and what modern. The difficulties of making such a classification while the inscriptions are unread are insurmountable. The chief difficulty is the persistency of rites, types, systems and orders, not only through the ages, but from continent to continent, and through successions of races, colonists and conquerors. We have had this truth exemplified in all this history, from star dust down to the last act or object noticed—everything is made up of all that went before it and contained in all that follows after. Because of this or some other law we find semblances here of every civilisation of the other hemisphere now extant, or that ever did obtain.

The veil has not been lifted; we walk in shadows and must be satisfied with guesses.

The pyramidal temple in America extends through many zones and many ages. MacLean, in *Mound Builders*, page 45, describes the temple mounds of Ohio:

"This class of mounds is characterized by their great regularity of form, large dimensions, and are chiefly truncated pyramids, having graded avenues or spiral pathways to their summits. In form they were round, square, oval, oblong, or octangular, all having the appearance of being left in an unfinished condition. They are generally high, yet examples are known in which they are only a few feet in elevation. They are usually surrounded by embankments. They are not numerous in Ohio, occurring only at Marietta, Newark, Portsmouth and in the vicinity of Chillicothe. The further south we go the more numerous and the greater in magnitude they become—being very abundant in Tennessee and Mississippi. The summits of these mounds were probably crowned with temples constructed of wood, but no traces remain to tell of their existence."

The authorities are a good deal puzzled by the fact that the moats that surround the mounds are inside of the embankment. If intended for defense this position would be preposterous, but as representations of the encircling river of the sacred Mount, the moats are just as we might expect them to be.

The monarch of the mounds is that of Cahokia, Ills. It was situated in a group of sixty structures, its form a parallelogram, with sides respectively seven hundred and five hundred feet at the base. The summit was truncated, affording a platform two hundred by four hundred and fifty feet. Upon the summit, as is supposed, was a capacious temple; being of wood it has disappeared.

Priest gives the following description (page 568):

"Not many years since, was discovered by Spanish hunters, on descending the cordilleras toward the Gulf of Mexico, in the thick forest, the pyramid of Papontla. The form of this teocalli or pyramid, which had seven stories, is more tapering than any other monument of this kind yet discovered; but its height is not remarkable, being but fifty-seven feet; its base but twenty-five feet on each side. However, it is remarkable on one account; it is built entirely of hewn stone of an extraordinary size and very beautifully shaped. Three staircases lead to the

top, the steps of which are decorated with hieroglyphical sculptures, and serpents and crocodiles."

Cholula is a pyramidal mound, cased with unburned bricks, stone and plaster, and is one hundred and eighty feet high, with four terraces, truncated, and facing the cardinal points. Its base is 1,400 feet square, and it covers forty-five acres. The platform on top is an acre in extent and in its center is a temple built by Spaniards. Where a road has been constructed over it, two skeletons and a number of vases and idols of basalt have been found. It was built before the Aztecs came into the country, but was occupied by them for the worship of Quetzalcoatl. At the time of Humboldt's visit the natives still believed that Cholula was built by giants from the tower of Babel, for the purpose of escaping another deluge; and that fire from heaven had caused them to abandon the enterprise. The origin of the great structure is unknown. Its condition of decay indicates that it is older than the Toltec period. "The Mexicans around Cholula had a special legend concerning the escape of a remnant of them from the great deluge.

"At the time of the cataclysm, the country, according to Rios, was inhabited by giants. . . .

"When the waters were assuaged, one of the giants, Xelhua, surnamed the architect, went to Cholula and began to build an artificial mountain, as a monument, and a memorial of the Tlaloe that had sheltered him; and when the angry waters swept through all the land. . . . Then were the jealousy and anger of the gods aroused, as the huge pyramid rose slowly up, threatening to reach the clouds and the great heaven itself; and the gods launched their fire upon the builders and slew many, so that the work was stopped; but the half finished structure, afterward dedicated by the Cholultees to Quetzalcoatl, still remains to show how well Xelhua the giant, deserved his name of the architect."—*Bancroft*.

Its Mexican name signifies "mountain of unburnt brick." The bricks alternate with small stones.

"About the time the Quinames were defeated, the pyramid of Cholula was erected under the direction of a chief named Xelhua. The occasion of its being built seems to have been connected in some way with a flood, probably that mentioned in the Quiche traditions, the reports of which may or may not be founded on an actual inundation more than usually disastrous in a country subject to periodical overflow(?). The authorities are not agreed whether the mighty mound was intended as a memorial monument in honor of the builder's salvation from a former flood, or as a place of refuge in case the flood-gates of the skies should again be opened; neither is it settled whether Xelhua was an Olmec or a Quiname chieftan, although most authors incline to the former opinion. Of course the Spanish writers have not failed to connect this pyramid in some way with the Hebrew traditions respecting the tower of Babel, especially as work on the Cholula tower was stopped by fire, sent from heaven by the irritated deities."—*Bancroft*.

Of burial mounds, the one at Grave Creek, W. Va. is type. It is of immense size, and, like Cheops, contained two chambers. In the chambers two skeletons were found, and it was doubtless a royal sepulchre. With the skeletons were shell beads, copper bracelets, carved stones and—if genuine—an engraved stone. Another stone found in a neighboring mound had straight lines marked upon it. Oaths are poor evidence unless very explicit, and in this instance the oath of the finder does not cover the case; but other tests are confirmatory. The Congress of Americanists at Nancy regarded the inscription as genuine, similar to the Phœnecian and partially decipherable. E. R. Emerson in *Indian Myths*, p 310, says:

"Upon a Babylonian cylinder, that is thought to represent the building of the tower of Babel, is seen the closed cross at the base of a parallelogram; and in another cylinder, illustrating the migration of an Eastern tribe, the plain cross within a parallelogram is seen. These cylinders are relics of the earliest Babylo-

nian people, and their inscriptions are of a cuneiform character, of which the following is an illustration, . . . . . copied from a fragment of pottery, found by Layard in his excavation at Nimroud.

In an Indian mound a globular stone was excavated, bearing inscriptions like the adjoining characters. . . . The first are seen to be like the fifth and second characters in the Babylonian inscription.

Upon the celebrated amulet taken from the Grave Creek mound, Ohio, are seen devices, similar to the cuneiform inscriptions on the preceding page. Their verisimilitude to the other characters of Indian pictography will be recognized and their authenticity admitted; although their resemblance to an alphabetic form of writing has been the subject of controversy."

A great antiquity for the mounds is claimed by this writer, though rather indiscriminately:

"The mounds bear evidence of great antiquity; on the summits are trees eight hundred years old. . . It appears that the mounds are the earliest records of the aborigines, bearing marks of antiquity perhaps even greater than that of the hieroglyphic figures upon the moss-grown rocks. Their conformation is remarkably various. Distinguishing the object and purpose of their structure, are seen the sacrificial, the burial, the festival, the matrimonial and the historic mounds."

Since the older mounds were abandoned garden beds have been made on them. These beds consist of low, rectangular ridges four feet apart, not unlike corn rows. The Indians have no traditions of them, consequently they are attributed to an intermediate race called "Villagers."

The men under consideration were associated with the elephant. In a cave on the Ohio, twenty miles below the mouth of the Wabash, are hieroglyphics like those of the early nations, and pictures of extinct animals, and among them is one of an elephant. This, with elephant pipes and the great elephant mound of Wisconsin, prove that this country was inhabited at a time corresponding to

that of the origin of eastern nations, and the worship of the mastodon's head in Central America pertains to the same era.

Prescott, in treating of the origin American civilization, concludes: "First, That the coincidences are sufficient to authorize the belief that the civilization of Anahuac was in some degree influenced by that of Asia. And, Second, That the discrepancies are such as to carry back the communication to a remote period.

Votan "was the supposed founder of the Maya civilization. He is said to have been a descendant of Noah, and to have assisted at the building of the tower of Babel. After the confusion of tongues he led a portion of the dispersed people to America. There he established the Kingdom of Xibalba, and built the city of Palenque. It is certain that from them [Votan and Quetzalcoatl], whether heroes, priests, rulers or warriors, Central America received the culture which their successors brought to such wonderful perfection. The knowledge of one supreme being appears to have been among the first dogmas instilled into the minds of the people. . Votan was the first historian of his people, and wrote a book on the origin of the race, in which he declares himself a Snake, a descendant of Imos, of the line of Cham, of the race of Chivim. . . . .

"According to Ordenez, Votan proceeded by divine command to America and there portioned out the land. He accordingly departed from Valum Chivim, where he took with him several of his family to form the nucleus of the settlement. With them he passed the island-strewn Laguna de Terminos, ascended the Usumacinta, and here, on one of its tributaries founded Nachan, or Palenque, the future metropolis of a mighty kingdom, and one of the reputed cradles of American civilization.



After the establishment of his government, Votan made four visits to his early home. On his first visit he came to a great city wherein a magnificent temple was in course of erection. This city Ordenez supposed to be Jerusalem. He next visited an edifice which had been originally intended to reach heaven, an object defeated by a confusion of tongues."

The above is taken from Mr. Baneroft's work. The nations of Central America and Mexico had an extensive literature in various languages, a heritage rather than a product. It abounds in confused references to the landmarks of universal history. The above extract is a sample, and is history. Like the beginnings of history elsewhere, it is confused and things are seen through a glass darkly. Votan could not have been the founder, as Imox and Igh have this distinction in the calendars; Nor could Votan's exploits include so much; but somebody came from Babel.

"Vega believes that the original population of Chiapas and Socunusco were of the race of Cham. The twenty heroes whose names are immortalized in the calendar of the Chiapi-anecs are commonly said to have been the founders and first rulers of that nation, We are told that they all distinguished themselves, and that some died in their beds, some on the battle field, and others at the hands of their rivals; but beyond this, scarcely any record of their lives has survived. It appears by the calendar that Imox, sometimes called Mox, and occasionally Ninus, was the first settler in Chiapas, according to the worthy prelate above mentioned. This Ninus was the son of Belo, who was the son of Nimrod, who was the son of Chus, who was the grandson of Cham. He was represented by, or with a ceiba tree, from whose roots, it is said, the Chiapanecs sprang."

In the Popol Vuh, the national book of the Quiches, translated by Ximenez, is the travels of the Quiches

from a happy eastern land beyond the sea, to Tulan. One passage relates the confusion of tongues.

The Chimalpopoca manuscript, treating of the flood, says: The very mountains were swallowed up in the flood, and the waters remained lying tranquil during fifty-two spring times, but before the flood began, Tetlachuan had warned the man Nanta," &c.

It appears that this pyramid continued as first built until after the time of Quetzalcoatl, who predicted, after his departure, great calamities. "Only a few days after his departure occurred the earthquake which destroyed the pyramid at Cholula, the American Babel, and ushered in the new, or fourth, age of fire, according to Ixtlilxochitl. On the ruins of the pyramid was built a temple to Quetzalcoatl, who was afterward worshiped as a god."

The early annals of the old world, we have seen, abound with traditions of giants, and as we have found all other myths duplicated in America, we might expect to find this particular class of legends paralleled also. Bancroft supplies the following:

"Our knowledge of Olmec history subsequent to their first appearance, is confined to a few events which occurred in Puebla. Here, chiefly on the Rio Atoyac, near Puebla de los Angeles and Cholula, they found the Quinames, or giants, a powerful people, who long kept them subordinate in rank. These Quinames, as Ixtlilxochitl states, were survivors of the great destruction which closed the second age of the world. They were, according to Veytia, more like brutes than rational beings; their food was of raw meat, of birds and beasts, which they hunted indiscriminately, fruits and wild herbs, since they cultivated nothing; but they knew how to make pulque with which to make themselves drunk; going entirely naked, with disheveled hair. They were cruel and proud; yet they received the strangers kindly, perhaps through fear of

their great numbers, they being so few, and magnanimously permitted them to settle in their lands. \* \* \*

"The Quinames, traditionally assigned as the first inhabitants of nearly every part of the country, have been the subject of much discussion by the Spanish writers. Veytia rejects the idea that a race of giants existed, and Clavigero considers their existence as a race very doubtful; although admitting that there were, doubtless, individuals of great size. Most other writers of this class, accept more or less literally the tradition that there were giants who were the first dwellers in the land. . . . While it is impossible to decide in the matter, it may be regarded as more than likely that this foe was a branch of that overthrown in the south; that the Xibalban power, as well as that of the Nahuas, extended far toward Anahuac in the early days that the great struggle was carried on in the north as well as the south."—*Bancroft*.

"After the deluge spoken of in the Lake Tahoe myth, the few who escaped built up a great tower, the strong making the weak do the work. This, it is distinctly stated, they did that they might have a place of refuge in case of another flood. But the Great Spirit was filled with anger at their presumption, and, amidst thunderings and lightnings, and showers of molten metal, he seized the oppressors and cast them into a cavern."

"These myths," continues Bancroft, "have led many writers to believe that the Americans had a knowledge of the tower of Babel, while some think they are the direct descendants of certain of the builders of that tower, who, after the confusion of tongues, wandered over the earth until they reached America."

The following is as complete a Paradise myth as if it had not been imported from beyond the flood and sea. Cueuhtatl says to the elder Montezuma:

"Our fathers lived in the happy and prosperous place which they called Aztlan, which means 'whiteness.' In this place there is a great mountain in the middle of the water, which is called, Culhuacan, because it has the point of it somewhat turned over

toward the bottom, and for this cause it is called Culhuacan, which means 'crooked mountain.' In this mountain were some openings, or caves or hollows, where our ancestors dwelt for many years; there, under these names Mexiten and Aztec; they had much repose; there they enjoyed a great plenty of geese; of all species of birds and water fowls; enjoyed the song and melody of birds with yellow crests; enjoyed many kinds of large and beautiful fish; enjoyed the freshness of trees that were upon those shores, and fountains enclosed with elders, and savins (junipers), and alder trees, both large and beautiful. They went about in canoes, and made furrows in which they planted maize, pepper, tomatoes, beans and all kinds of seeds that we eat."

There has been much inductive search, in various parts of America and of the world, for the celebrated "seven caves" of Aztec and Toltec tradition; but they will prove to be mythical, and primarily meant the seven stars of the Great Bear; a secondary meaning was the Tower of Babel, the first earthly representative of the celestial scenery. Mr. Squire unwittingly gives evidence to this fact. In arguing for a southern, as opposed to a northern, origin of the Aztecs, he says:

It is a significant that, in the map of their migrations presented by Gemeli, the place of the origin of the Aztecs, is designated by the sign of water (Atl standing for Aztlan), a pyramidal temple with grades, and near these a palm tree."

The ancient American nations all say they came from beyond the sea, from the Tower, &c., but, as will be seen, the Aztecs and Toltecs did not come directly from the Tower,

"The cross is one of the most common emblems present in all the ruins." The Edinburg review, before quoted, says:

"It [the cross] abounds in the ruined cities of Mexico and Central America, graven as well upon the most ancient cyclopean and polygonal walls, as upon the more modern and perfect examples of masonry; and is displayed in an equally conspicuous

manner upon the breasts of innumerable bronze statues which have been recently disinterred from the cemetery of Juigalpa (of unknown antiquity) in Nicaragua. . . . One laborious method of showing it . . . is instanced in the great temple at Mitla, 'the City of the Moon,' in Ojaaca, in Central America, excavated in the living rock."

"That Sabian worship once extensively prevailed in the New World is a well authenticated fact; . . . evidenced by the remains of fire altars . . . accordingly, we find, among these and other vestiges of antiquity that indissolubly connected those long since extinct populations in the New, with the races of the Old World, the well defined symbol of the Maltese cross. On the Mexican feroher before alluded to, and which is most elaborately carved in bass-relief on a massive piece of polygonous granite constituting a portion of a cyclopean wall, the cross is enclosed within the ring, and accompanying it are four tassel-like ornaments, graved equally well. These accompaniments, however, are disposed without any particular regard to order, but the four arms of the cross, nevertheless, severally and accurately point to cardinal quarters. . . . But by far the most remarkable example of this form of the cross in the New World is that which appears on a second type of the Mexican feroher, engraved on a tablet of gypsum, and which is described at length by its discoverer, Captain Du Paix, and depicted by his friend, M. Baradere. Here the accompaniments—a shield, a hamlet, and a couple of bead-amulets or rosaries—are, with a single exception, identical, in even the minutest particular, with the Assyrian monument emblematic of the deity."

The Pyramid of Cheops in Egypt is doubtless one of the ancient "high places," and as the pyramidal temples were symbolical world-centers, so it was the geographical center of Egypt and of the inhabited world; and the sun at the time of the summer solstice stood directly over it at noon, and illuminated each side alike. It also embodied within it all the mathematical and astronomical knowledge of the prehistoric world. Isaiah refers to in the high sense of these claims. It can hardly be supposed that American pyramids have these

great characteristics. Senor Garcia y Cubas thinks that the pyramids of Teotihuacan in Mexico, which some call the most ancient of that country, bear the following analogies to those of Egypt: the site is the same; they are oriented; the line through the centers is in the astronomical meridian; they are graded in steps; they have a "street of the dead," answering to the Egyptian "valley of the dead;" the openings and interior arrangements are analogous.

American pyramids include both classes of pointed and truncated. Desire Charnay says of Teotihuacan:

"The city is indeed of vast extent. . . . the whole ground, over a space of five or six miles in diameter, is covered with heaps of ruins—ruins which at first make no impression, so complete is their dilapidation."

And again:

"This continent is the land of mysteries; we here enter an infinity whose limits we can not estimate. . . . I shall soon have to quit work in this place. The long avenue on which it stands is lined with ruins of public buildings and places forming continuous lines, as in the streets of modern cities. Still, all these edifices and halls were as nothing compared with the vast substructures which strengthened their foundations."

One building at that place measured two thousand feet on each side. There are fifteen pyramids there and each one is nearly as large at the base as that of Ghizeh, and an "ocean of ruins all around, not inferior in size to those of Egypt;" and the great antiquity of all is apparent in the fact that the highways are composed of the broken bricks and pottery of earlier ages. Porcelain was found there, "with blue figures on a white background;" also bronze of the same composition as that of the eastern continent; metallic candle-sticks, and copper coins in the shape of the cross. Here was found the true arch, also bricks, cement, sculptures and mason-

ary in general, strongly resembling the same things in the ancient ruins of the other continent. The presence of glass-ware calls to mind the lens found at Ninevah and telescopic tubes found in different parts of America. These discoveries are new, showing that America has yet to be rediscovered, and awaits a Champolion. Teotihuacan links the Old World with the New; but not the present with the antediluvian world, though Charnay found in the ruins of Tula, the bones of swine, sheep, oxen and horses, that were fossilized. The old histories say that the first colonists that came to America were seeking the Terrestrial Paradise, in other words, seeking their home.

A copper coin, two inches in diameter, found a century ago by Ordonez, at Guatemala, closely resembles coins of the Tyrians. "M. Dupaix noticed an indication of the use of the compass on the center of one of its sides. The figure on the same side represented a kneeling, bearded, turbaned man between two fierce heads, perhaps crocodiles, which appear to defend the entrance to a mountainous and wooded country. The reverse is a serpent, coiled around a fruit tree, and an eagle on a hill." This is Old-world imagery, the leaning mountain, tree of knowledge, etc. A gold coin of the weight of twenty dollars is said to have been found in Philadelphia, inscribed with unknown characters. Dr. Brink found an ancient gold coin, of the weight of two dollars, eight feet below the surface in cemeted gravel, at Old San Bernardino, California, in the year 1856. D. S. Mills of Santa Ana, Cal., reports his finding a copper coin, the size of a cent, in Dick's Hill Claim, Condemned Bar, South Fork of American River, Cal. The characters on the coin were strange. In American Antiqui-

ties, page 174, is mention of a Persian coin, found at Little Miami, O.

Giordan finds striking analogies between Egyptian ruins and those of the middle region of America; and thinks that the hieroglyphics of Palenque and Egypt are the same. Senor Melgar thinks the presence of the mystical Tau at Palenque proves relationship with Egypt. He cites a plate in Dupaix's work, of a goddess with a necklace supporting a Tau, and another of an altar dedicated to Tau. He makes mention also of two idols found south of the city of Mexico in one of which two symbols are united, namely, the Cosmogonic Egg, symbolical of creation, and two faces, symbols of the generative principle. The other symbolized creation in the bursting forth of an egg. "These, symbols," he says, "are not found in the Aztec mythology, but belong to the Indian, Egyptian, Greek, Persian, Japanese and other cosmogonies."

The serpent-mound in Adams county, Ohio, and the idols just mentioned, represent the same ideas and probably the same people. In the so-called palace, at Palenque, are tau-shaped niches, and Mr Short says of them: "The T shaped niche, is the representative of a numerous class so resembling the Egyptian *tau* or cross as to excite no little interest in its origin."

No ancient people ever got rid of these heathenish ideas, but the Israelites, and they often relapsed to them.

In a former chapter Brugsch's chronology has been endorsed, but not as a finality; the question is causing world-wide investigation, and Mr. Plongeon renders New-World dates as follows:

"In Ake, a city about twenty-five miles from Merida, there exists still a monument sustaining thirty-six columns of *Katuns*. Each of these columns indicates a lapse of one hundred and sixty



years in the life of the nation. They then would show that 5,760 years had intervened between the time when the first stone was placed on the east corner of the uppermost of the three immense superimposed platforms that compose the structures, and the placing of the last capping stone on the top of the thirty-sixth column. How long did that event occur before the Spanish conquest? It is impossible to surmise. Supposing, however, it did take place at that time, this would give us the lapse of at least 6,100 years since, amid the rejoicings of the people, this sacred monument being finished, the first stone that was to serve as a record of the age of the nation, was laid by the high priest, where we see it to day. I will remark that Ake is one of the Egyptian divinities, the third person of the triad of Esneh; always represented as a child, holding his finger in his mouth. Ake also means a reed. To day the meaning of the word is lost in Yucatan."

Dr. Plougeon assures us that the first Americans were white men, with long beards and of noble mien, and so like himself that, by laying his face beside the faces sculptured on the monuments, he persuaded the natives that he was one of the ancient worthies come back to the glimpses of the moon. Notwithstanding the reports concerning remnants in the *Tierre de Guerre* and Sonora, we must suppose that they perished. Notwithstanding the doctrine of the survival of the fittest, these have not survived. None are left to guard some stronghold made sacred by tradition; and although their monuments are imperishable, they represent an extinct race. This is no more mysterious than many other facts in archæology. The mastodons that the ancients used and worshiped and portrayed, have perished, and who shall explain it? These had no enemies, and when the plains and jungles were left to their free occupancy, they should have multiplied. We have a history of the overthrow of the Toltecs. It is vividly drawn. It includes all horror and disaster, famine, flood, drouth, war, wickedness like

that of the antediluvians, divination, portents, terror, demoralization and utter desolation. The desolated places of America are a strange phenomenon, famed in all lands for their impenetrable mystery.

Delafield's work is devoted to the origin, not to the fate, of the first Americans. It contains a migration map eighteen feet long, by which the author proves the origin of the people to have been beyond the sea; but it was special pleading for him to have treated the map as though it had but one end. The map is a genuine antiquity. It was procured in Mexico by Botturini, and was explained by him according to the traditional method, as a history of the Aztecs; but there are two reasons for rejecting this conclusion. The map represents the destruction of the nation whose wanderings it traces, and the Aztecs were never extirpated or reduced to a single individual, as it represents. Why may not it be a history of the more ancient people, whose fortunes we have been following? It seems but reasonable that if the chart agrees better with what we know of their history, than it does with Aztec history, it should be applied to them. Mr. Bancroft has published a condensed copy of this chart, and with it another one, also said to be a history of the Aztec; but as the two do not agree in their delineations, they cannot be histories of the same people. It is not improbable then, that that the Botturini Chart is a reproduction by the Aztecs of the history of their predecessors.

Quoting Mr. Delafield, the first scene in the chart is,

"six hieroglyphics, each denoting the word calli, or house, surrounding the emblem of a tumulus, erected for worship. Beneath are two figures, male and female; the latter being distinguished by two small tresses, resembling horns, as in the mythological painting of the age of famine. Attached to the female

is an emblem used heraldically, and points her out as one of 'the children of the sun'—a title claimed equally by the Hindoos, ancient Egyptians, and the Peruvian Incas."

The Gamelli map represents the starting place as a mountain, with the emblematical tree on its top and the encircling waters around it; the Botturini Map represents a pyramidal temple, with stages, tree and encircling water. This, then, is the Tower of Babel, the original of all temples and tumuli on both continents.

On the encircling water is the figure of a man in a boat, and this may mean the crossing of the sea, as the "children of the sun" are later seen in procession.

Mr. Delafield continues:

"The next hieroglyphic is a cartouche, enclosing the zodiacal sign of Tecpatl, 'silex,' or 'knife,' accompanied by a ring denoting a year.

"The large conical figure marked 3, by Bottoruni, is the hieroglyphic denoting the building of a town. The emblem phonetically giving the name of this place is comprehended within a cartouche, and answers to the name of Colhuacan. Whether these conical figures have any reference to the tumuli, or pyramidal structures, remaining, is a topic for the fancy of the reader."

There will be none to doubt that the conical figure referred to represents a tumulus or pyramidal structure. Within it is the character for the Aztec god, Haatzilapochtli, but words from him are going up to heaven as if he were a mortal engaged in prayer.

"We then come to a row of eight objects each giving the word calli, or house. To these are attached figures connected with the human form. . . . From this we may gather the inference that at least eight prominent tribes constituted the race which is here designated.

"Following on the traces of their footsteps we next come to four persons standing erect, as though on their march. They are supposed to represent the family of the emperor, under

whose guidance the journey is taken. In advance, marches the chief, who is borne upon the shoulders of one of the race. The phonetic symbol over his head, designates him by the name *Cohuatl*, or serpent."

Votan called himself a Snake, which shows harmony between the Mexican and Central American legends.

Further along we come to another tumulus, or a mountain, and on top of it a kneeling figure, with tears rolling from his eyes. This proves that the leader was guided by inspiration; and it harmonizes with many traditions.

A man shooting birds indicates their means of support.

The map is long, and the scenes numerous, and the closing ones show protracted and all-pervading war. The last scene and act in this bloody drama presents two men, one fleeing, and the other in pursuit, with a drawn sword,

The question of the existence of giants on this continent has not been determined. Mr. Bancroft's affirmative evidence consists of newspaper reports. That kind of evidence is abounding. For instance, on the farm of Harrison Whaley, Moorefield, Kentucky, are relics, described by the *Carlyle Mercury*:

"About three inches beneath the surface of the entire tract may be found innumerable bones, evidently the remains of an extinct species of the human race. Several mounds are in the woods also, and, in one that has been but partially explored, are bones, which from their size, must have belonged to a race more gigantic than the race which now inhabits the earth."

Priest's *Antiquities*, page 338, has the following:

"In the fourteenth township of the Holland Company's land, near the ridge road leading from Buffalo to Niagara Falls, is the site of an ancient fort, situated in a large swamp. . . . The earth that forms the fort was evidently brought from a dis-

tance. . . . The distance to the margin of the marsh is about a half mile, where large quantities of human bones have been found, on opening the earth, of an extraordinary size; the thigh bones were about two inches longer than a common sized man's. The jaw or chin bone will cover a large man's face; the skull bones are of enormous thickness. The breast and hip bones are very large. On being exposed to the air they soon moulder away, which denotes the great length of time since their interment. The disorderly manner in which these bones were found to be, being cross-wise, commixed and mingled with every trait of confusion, shows them to have been deposited by a conquering enemy. There is no evidence of a bullet having been the instrument of death."

## CHAPTER XIII.

### LOST TRIBES.

The mingling of divine and human elements in the history of the Hebrew nation leads to two distinct views of the causes and conditions that resulted in the dispersion of the Ten Tribes of Israel. The merely human view is, that the claims of the Hebrews to be the chosen people of God, and the subjects of special care, and miraculous guidance and deliverance, is principally imaginary, and a delusion. This view necessitates the assumptions, that the professed history of events was written so long after the time of the assumed events that legends could be set forth as facts; that the ritual that marked the end of the development of the system was attributed to the beginning; that it was not till the days of Hezekiah that the ceremonial law was formulated that is now attributed to Moses.

The Ten Tribes added to their barbarities and general immoralities a return to the Egyptian worship. There was idolatry, despotism and corruption throughout the two hundred and fifty years of their separate existence. "Usurpation followed usurpation; revolt and regicide became common events." "Rotten, and decayed" through barbarism, despotism and anarchy, the kingdom could not withstand the repeated onsets of powerful foes. "Providence was on the side of the heaviest battalions." Tigleth Pileser carried away the people of the northern and eastern provinces. Shal-

maneser and Sargon completed the depopulation of the whole land of Israel, and the people of the kingdom were transplanted to the northern provinces of the Assyrian empire, where their idolatrous habits, says the authorities, made them likely to lose their nationality, and to soon disappear among their neighbors, "though scattered remnants may have occasionally emerged at later periods, and in various countries."

A better, truer view, needs only to be glanced at: As the physical history of the race at one time centered in Noah, so the spiritual history of the race at a later time centered in Abraham; and in a promise spoken to him from the heavens was embodied the destinies of the race; and in it was a forshadowing of all human history down to the end of time. We have seen in the geological record of creation a wisdom that left nothing to accident; that designed the end from the beginning. The voice to Abraham represented that same wisdom, and that same power to carry out his designs. If the critical view of Israelitish history above sketched were the true one, we might be content with the decision above quoted of the probable fate of the ten tribes, taken from the American Cyclopaedia, that they had mingled with neighboring nations; but looking back to the original promises and considering the great history remaining to complete their fulfillment, we are impelled to try to trace the covenant race through all its vicissitudes, to see what shall befall them in the latter-day.

The two and a half tribes were placed in the regions of the modern Khabour, probably five hundred miles from Jerusalem. Naphtali, Asher, Issachar, and Zebulon, were distributed in and on the borders of Assyria, the where Tigleth Pileser built cities, and said: "People,

the conquest of my hand, in the midst of them I placed."

Many of the captives were taken to a mountainous region between Assyria and Media. Tobit, author of a book in the Apocrapha, shared the fate of his brethren of the tribe of Naphtali. He was made purveyor of the King.

Wilson, in *Watchmen of Ephraim* says: "The Nineveh marbles record the rebellion of a people called Esakska, who called themselves, in their country, 'Beth Isaac.'

In *Seed of Isaac*, Mr. Granger, whose authority I am following, says Esakska and Sakia were but corruptions of the name of Isaac. Tobit informs us that after Sargon's death Media was in such a state of revolt that he could not go there. It seems that the Israelites joined with the Medes in a war with Sennacherib, the successor of Sargon. After the defeat of Sennacherib in Judea, when the angel of the Lord went out and smote of the camp of the Assyrians an hundred and four score and five thousand, he returned to Nineveh and took revenge upon the captive Israelites; and Tobit for burying some of the corpses, had to flee, at the sacrifice of his possessions. It was in the time of Sennacherib that Josephus says: "The dominion of the Assyrians was overthrown by the Medes," which, it is supposed, brought the Israelites comparative freedom. Rawlinson mentions the Gimri as the same as the Saka or Sacae, and as occurring "on the Babylonian column of the Beheston," and in other inscriptions. The meaning of Gimri, in Hebrew and Greek, is said to be, The Tribes, and meant, or belonged to, Israel; at least, these names were applied to a people in the region of the tribes, within the first quarter of a century after the captivity.

Rawlinson further says: "The Babylonian title of



Gimri, applied to the Sacæ, is not a vernacular, but a foreign title, and it may simply mean the tribes generally." Gimri Sacæ is made to mean the Tribes of Isaac. A branch of the Gimri or Sacæ migrated to a foggy land above the Euxine and were therefore called Cimmerians (and later, Cimbrians), and were driven thence into Thrace. The Cimbrians are next found in Denmark, which was called the Cimbric Chersonese. Among the Cimbrians were the Kymry. Pezron says: "These Cimbrians, the offspring of the Asiatic Sacæ, were, without doubt, the true Celtæ." "One division of the Celtic people has always borne the name. In all branches of the Celtic, the C or K was always interchangeable with the G. The Kimry pronounced their name Kunry, which strictly accords with Khumry, the name by which the Assyrians designated the country of Samaria." The Welch and ancient Bretons were Kimry.

Our author next takes up the case of the Danes, and finds Danaus is the Irish for Danes. Donians is the same word, and was applied to the primitive Scotch. The Irish Tuatha-de-Danaus is made to mean tribe of Dan. The Danes were called Suordonians by Tacitus, and that is equivalent to children of Dan. A part of the Súardonians were the Anglo Saxons, who called themselves Ascæ.

Going back to Habor, Halah and the river Gozan, we find that Reuben, Gad and the half tribe of Manasseh were mentioned by Ezra as living there still, two hundred and ten years after their settlement there. They became known as the Massagetæ, which is a contraction of Manasseh and Gad. In connection with the Sacæ they became very numerous and powerful, and are known in general history as part of the Asiatic Scythians. The Sacæ seized the country of the Bactri-

ans, and penetrated the confines of India, and extending northward, took possession of Sogdiana "and the region of the Iaxartes; and from thence they extended eastward to the ocean, calling their new settlements Sacaiæ. They also acquired possession of the upper part of China, which they called Cathaia. Wanderers passed over to the Islands of Japan, one of which was called Sacaiæ. Later, Massagetæ, Sacæ, Sacassani, and Dahans, are mentioned as allies of Persia."

Changing the scene to the region of the Danube, there the Getæ are in possession. There also dwelt the Daci who, Justin says, were descendants of the Getæ. The Daci are variously called Dai, Dians, Daans and and Free Thracians. It is made to appear that the principal rivers of Europe, known to the Greeks by their ancient names of Tanais, Boresthens, Tyras, and the Ister, were subsequently known under the names of Dan, Danapris, Danaster, and Danubius. The three latter are supposed to be formed by a compound of Dan and several false divinities, Astarte, Anubis, &c. According to Saxo Grammaticus, "Denmark signifies country of Dan. Dan was the name of the first king of Denmark. The *Vetus Chronicon Holistiæ* says the Danes and Jutes are Jews of the tribe of Dan."

The Saxons came into Europe from the neighborhood of the Don, north of the Euxine. By a passage in Ptolemy's Geography it is ascertained "that before 141 A. D. there was a people called Saxones, who inhabited the country on the north side of the Elbe." They first came into Europe in 70—26 B. C. "Camden wrote, two hundred years ago, that the Saxons are descended from the Saci, the most powerful people of Asia; that they are so as if one should say Sacasones, that is the sons of the Sacæ." "Some have thought that Arsareth was in

Thrace, and as this peacable multitude is said to have crossed the narrow passage of the Euphrates (Esdras), they must have passed through the north of Asia Minor, and Phrygia, and thence into Thrace."

Volumes have been written to prove that the Saxons are Israelites. What is written above shows the lines of proof relied upon. Many Israelites may have gone with the early colonists to Europe, but there is a philological difficulty in the way of believing that whole tribes of them migrated there together. Languages are not so easily stamped out; and the languages of Europe are Aryan.

Dr. Edrehi in a history of the Ten Tribes, says:

"The learned Pistol is firmly persuaded that that the Ten Tribes passed into Tartary. He quotes the authority of several Armenian historians. Orteleus, that great geographer, giving the description of Tartary, notices the kingdom of Asareth, where the Ten Tribes, retiring, succeeded the Scythian inhabitants, and took the name of Gauther, because they were very jealous for the glory of God. In another place he found the Napthalites, who had their hordes there. He also discovered the tribe of Dan, in the north, which has preserved its name. There is another kingdom, called by the Jews, Thaber. The Jews have still kept up their residence there, though they have lost part of their sacred writings and books. The country has received its name from them, for it is in the middle of Tartary, and is called Thabor, from the Hebrew, which signifies navel. . . The very name of Tartars, which signifies 'remains,' perfectly agrees with the tribes dispersed in the north, which were the remains of ancient Israel. . . They found amongst them the footsteps of ancient Judaism; for instance the circumcision of children."

J. Crosset, Moravian Missionary to Asia, says:

"In January 1879 it was revealed to me that the Mongolians are of the Tribes of Israel. This great nation, which in the days of Ghengis Khan conquered Asia, has been dwindling into a mere remnant. Their tradition is that they came from the

west of Thibet, somewhere, and that after their undergoing still greater chastisements than they have yet received, even when their numbers will be reduced to a few, comparatively, they are to be led back to the land of their fathers. . . . They expect a Savior from heaven to appear and bring them back to the land of their fathers."

May be there was more in the pretensions of Attila than has been recognized: he said he was nurtured at Engaddi, that his sword had fallen from heaven, and that he was the Scourge of God.

Under date of March 9th, 1887, Mr. Crosset writes:

"I believe that all the Tartar tribes, like the former Americans, are of the children of Israel. The Mongols and Tibetans have a peculiar interest to me because of this belief."

Mr. Crosset has information that several sects in India, as the Kabeerees and Seekhs, have "the clearest traces of Christianity" in their creeds,

Around Lake Urumiah in northern Persia, is a very numerous body of people who claim to be Israelites. The right place to expect to find remnants of Israel is near where they were last known to be.

The Afghans claim to be descendants of Saul, king of Israel; and they perpetuate many Hebrew names.

"The Russian traveler and journalist, W. J. Remerowich Dantscheriko, has just published, in a very interesting work entitled 'Wogin Stwvjusci Israil,' the results of his recent travels in the Caucasus. He has discovered, on the highlands of Daghesten, a tribe which has been settled there for thousands of years; and, although they are of warlike temperament and closely resemble the Cossacks in appearance, there is no doubt at all that they are real Jews, for they strictly follow the Mosaic law in the Biblical interpretation of it. It is strange that this people has hitherto escaped the notice of ethnographers, for they themselves affirm

that they have lived in the same spot since the days of Salmonassar. They are ignorant of Talmudic literature, and of the building of the second temple, and they retain the old Jewish names in use in the days of the wanderings and of the first kings. They manufacture largely a red wine, which is said to be the best in the Caucasus, and they adhere strictly to the law that a man must marry his deceased brother's wife."

The Beni-Israel are a "remarkable race, in the west of India, who practice a mixture of Jewish and Hindoo Customs. Their ancestors, they say, came to the coasts of India from a country to the northward about sixteen hundred years ago. Fourteen escaped shipwreck and found refuge at Navagaum. There and at Bombay, where they have located since it came into possession of the English, their descendants are still to be found. Their number is estimated at 8,000. They resemble in countenance the Arabian Jews. They regard the name Jehuda, when applied to them, as a term of reproach. They ask a blessing from God, before and after meals, in the Hebrew language. Their Hebrew names are conferred on the occasion of circumcision, and their Hindoo names a month afterward. They profess to adore Jehovah, the God of Abraham, of Isaac, and of Jacob; but some of them worship the gods of the Hindoos. In their synagogues there is Sepher Torah, or the manuscript of the law, as the Jews have. They admit however the authority of all the books of the Old Testament. It is only lately that they have become familiar with the majority of the names of the inspired writers; and it was not without hesitation that they consented to acknowledge the later prophets. The five books of Moses form their standard of religious law. The divine statutes, however, are but partially regarded. At the

time of the circumcising, the Kazi invokes the prophet Elijah and the expected Messiah. They reckon their days from sunset to sunset, and call their months by Hebrew names. They have the name Reuben among them, but not Judah or Esther."

Coming to the dispersion of the inhabitants of Judea, Zedekiah, the last ruler of the house of David, revolted against Nebuchadnezzar, contrary to the dissuasion of Jeremiah. Jerusalem was taken, the temple destroyed, the king's sons were slain, the king's eyes put out, and he and the principal citizens taken to Babylon. Many fled to Egypt. Some it seems went to India and still remain there. They were visited in 1807 by Dr. Buchanan, who received from them the following:

"After the second temple was destroyed, (which may God speedily rebuild), our fathers, dreading the conqueror's wrath, departed from Jerusalem—a numerous body of men, women, Priests and Levites—and came into this land. There were among them many men of repute for learning and wisdom; and God gave the people favor in the sight of the king who at that time reigned here, and he granted them a place to dwell in, called Cranganor. (A. D. 490). . . . The royal grant was engraved, according to the custom of those days, on a plate of brass. This plate we still have in our possession. Our fathers continued at Cranganor for about one thousand years, and the number of heads who governed us was seventy-two. Soon after our settlement other Jews followed from Judea; and among them came that man of great wisdom, Rabbi Samuel, a Levite of Jerusalem, with his son, Rabbi Jehuda Levita. They brought with them silver trumpets, made use of at the time of the Jubilee, which were saved when the second temple was destroyed. There joined us also, from Spain and other places, from time to time, certain tribes of Jews, who had heard of our prosperity. But at last, discord arising amongst ourselves, one of our chiefs called to his assistance an Indian king, who came upon us with a great army, destroyed our houses, palaces and strongholds, dispossessed us of Cranganor, killed part of us, and carried part

into captivity. By these massacres we were reduced to a small number. Some of the exiles came and dwelt at Cochin, where we have remained ever since, suffering great changes from time to time. There are amongst us some of the children of Israel, (Beni Israel), who came from the country Ashkenaz, from Egypt, from Tsoha and other places, besides those who formerly inhabited the country."

The Boras are a remarkable race found in all the larger towns in the province of Guyerat, in Hindustan, who, though Mohammedans, are Jews in features, genius and manners.

"The Abyssinians explain their adherence to so many Jewish customs by alleging their descent from the race of Jewish kings. The whole, indeed, of their sacred ritual, as well as civil customs, is a strange combination of Jewish, Christian and Pagan traditions. They expect the Messiah, and pray to the angels for his coming. They live in the most ascetic manner, fasting five times every week, sleeping only upon wooden benches, and scourging themselves with thorns. They join outwardly in all Christian exercises, but are regarded by all the people as Jews and sorcerers."

"One of the strangest peoples with whom missionary enterprises have to do, are the Falashes of Ethiopia. They are black Jews, about two hundred thousand in number, who have as their holy writings the Old Testament in an Ethiopian version, and who still rigidly adhere to the Mosaic ceremonies and laws. Undoubtedly they are not of pure Jewish descent, although to some extent they are the children of Jewish immigrants who, in the time of the great dispersion, settled in Abyssinia and married wives of that nation—something not strange, as the Ethiopians are Semitic in nationality and language."

Lockwood, of the Greely expedition, planted the

United States flag at 83 degrees and 24 minutes north. Cape Robert Lincoln, the supposed northern limit of Greenland, was sighted in 83 degrees, 35 minutes. No land was seen north of that; the rough frozen ocean extending out from thirty to sixty miles to the horizon. Animal life was abundant at the highest point reached. Traces of hares, lemmings, ptarmigan, snow-buntings, bears and musk-oxen were seen twenty miles above Cape Britain, the highest point reached by Nares' expedition. A hundred musk-oxen were seen by Lockwood's party between the camp at Lady Franklin's Bay and the highest point attained to. During the two seasons passed at Lady Franklin's Bay, Greeley's party killed hundreds of animals. The musk-oxen do not migrate; they feed through the winter on saxifrage and the short grass which they uncover with their feet. In the interior of Grinnel Land, Greeley saw open rivers and partly open lakes. This region was called the Arctic Paradise. Here were seen the winter quarters of Esquimaux who had dogs with them, and iron. Two years passed at Lady Franklin's Bay without a death, or much suffering; it was two hundred and fifty miles farther south that so many of them perished.

"The fact that two of the Greeley sledge parties were stopped by open water in the polar basin, and that both were at times adrift in strong currents which threatened to carry them helplessly away northward, would seem to show that the polar basin is not the solid sea of ancient, immovable ice which Nares described, and which he declared was never navigable."

Greeley says that when the tide was flowing from the North Pole it was found by his observations "that the water was warmer than when flowing in the opposite direction." It is evident that there is a funnel-shaped basin



there, which is warm and habitable; but it is limited—not more than seven or eight hundred miles in diameter. Any southern race going in there have first to adopt Esquimaux habits before getting there, and that would involve the loss of civilization. If there are people in there they are Esquimaux.

## CHATER XIV.

### ABRAHAMIDÆ IN PERU.

As is generally known, and already noticed, ancient Jewish history differs from all other history, in that it contains prophetic and miraculous elements. These elements are correlated and are so interlocked that each proves the other true. This is a fact of demonstration, and not a figment of the imagination nor a matter of faith. As a mere matter of logical demonstration it may be set down: That prophecies, reaching down through all time can be proven true, and miracles, as being less wonderful than their associate prophecies, should not be rejected because they are wonderful; and, when miraulous history occurs in fulfillment of prophecy, it proves the prophecy and itself to be from the same source, and that the wisdom that dictates prophecies controls the moral and physical forces that fulfills them; and the power that fulfills prophecies is the controlling power of nature; the intelligence that attends and controls the forces of nature is the Universal Intelligence, the Infinite Wisdom; and, furthermore, that infinite wisdom and power have been manifested through angelic and human agencies. Thus was the scheme of redemption inaugurated, and thus must it be carried on and continued. Some of the chief historians have been spiritual monstrosities, but are not likely to have successors. All history has to be re-written in the light of true science. Science must be revolutionized in the light of faith.

Theology must be reconstructed in accordance with discovery. After all this, will philosophy appear.

The bargain with Abraham included a promise to him of numberless posterity. A spiritual blessedness through Judah will not meet the requirements of this bargain. We can not look to Judah alone for a fulfillment of it, for we have already found other representatives; yet all the scattered and battered remnants of Europe, Asia and Africa, together with the Jews and all that have fallen, will not compare with the stars for multitude. This is a reason for continuing the search. In America are and have been millions of unclaimed children of some one or more of the patriarchal ancestors. We have traced all other civilized nations, tribes and peoples back to their beginning; it is but carrying out the main idea of the book, in searching into the paternity of the multitudinous nations of America. The search was preceded by a preliminary investigation of all the principles involved. Each chapter has been a search, and the search for ancestors has been protracted and has increased in interest, and we come now to its last stage. American history reaches back through unknown ages. The problem of American origins is very difficult. It is the world's problem, and all the world are working at it and are agreed upon only one point, i. e., scorn of the Semitic theory.

It has not been long since geologists taught that every district of country on the globe had a special flora and fauna, adapted to the physical conditions of that locality. Agazzis elaborated the theory at greater length than others, and appropriated it. He furnished a map for "Types of Mankind," dividing the earth into many districts, separated by mountain chains, seas, degrees of altitude, parallels of latitude, areas of barrenness and of

humidity, etc.; and within these "habitats" were pictured the men and animals made for them. He found something in the conditions of the high table-lands of Mongolia and Tartary to correspond with the yellow races inhabiting them. The low plains and islands of the torrid zone accounted for the brown races, The Caucasus sent out white races by a law that nobody questioned. Coming to America he showed a land of many zones and very diverse altitudes; and he made many separate districts, filled with animals seen nowhere else, but, strange to say, had only one kind of men (Esquimaux excepted) for all these differently conditioned districts. The leading antiquarian journal takes up the subject of the "correspondence between the status and social condition of the American tribes, and their physical surroundings," and finds the country "too continuous for the geographical features to impress themselves upon the race." This decision is better than silence upon a case that has been demanding explanation so long; but "continuous" will only apply to this country in one direction, and a cross-section would not have that character. All this means that the American races violate the rules of science in persisting in being, under whatever conditions found, simply, Indians; and, furthermore, that they are proper subjects for speculating about. The authorities deride speculation and theorizing, but the greatest discoveries have been made by comparing and testing theories.

The Beni Israel of India reached that land by sea. They were sailing and were wrecked. Where they were sailing to does not appear; they may have been on their way to America; or, if they had not been wrecked on the Malabar coast, they might have been wrecked and driven to America. The Israelites had

prophets with them up to the time of their removal, and could have been intelligently led to the isles of the sea, or to the utmost bounds of the everlasting hills. Even the heathen had prophets and inspired leaders; Socrates heard and obeyed voices. Medieval time produced the heroine of all the ages, and her guidance was by audible and infallible voices. But this history has got down to an era in which the supposition of miracles is not so necessary a resort. If in geological history there was a period of miraculous creation, succeeded by a reign of law, so human annals, beginning in an age of miraculous interference and superintendency, pass on to a seeming reign of law; as if, infant man having got upon his feet, the parental hand might be withdrawn. Furthermore, the inventive faculties have been educated. At a somewhat later era, were ships with sails, and plated with lead; and hundreds of ships engaged in battle together. Hanno sailed past the pillars of Hercules with sixty ships and thirty thousand men. Plato, four hundred years before our era, knew that the earth revolves on its axis. He says: "The earth circling around the pole (which is extended through the universe) he made to be the artificer of day and night." Two thousand and seven hundred years before our era the Chinese made use of the magnetic needle. Plato had knowledge of America. He says: "From the islands you might pass through the whole of the opposite continent which surrounded the true ocean." At first the needle was floated in a cup of water, and so the compass was called Hercules' cup; and when Hercules sailed to the fabulous islands in the far west, he took the cup with him, and was "accustomed to sailing in the night."

Items of history that science is bound to take cognizance of are, that there were two distinct elements in

the charter given to Abraham; and that this blessing in its compound form was held and transmitted by Isaac; but Jacob transferred it in severalty, so to speak, conferring on his favorite son prevailing promises, and making him the chief progenitor. Sight of this landmark is essential to our search. Argument would show that the search for Abraham's posterity is a search for Joseph's over-running and multitudinous host.

The Hebrews were dark complexioned. Joseph married an Egyptian; and his two sons married Egyptians. We may suppose that later descendants, being more Egyptian than Israelitish, continued to mate with the aristocratic maidens of the Nile. This would make them dark enough to meet requirements, but in later years they shared the common lot, and their Egyptian blood was manifested chiefly in their proclivities to Egyptian worship. They led off in this idolatry under Jeroboam, and were steeped in it to the last. This preliminary provides for the numerous Egyptian characteristics of the Ancient American civilization. To meet the question of complexion, and to account for traces of Arabic speech that will come under notice, it is necessary to add to our Israelitish colony a Bedouin element.

Traditions say that the colonists came to America from the west in ships. Bourbourg places Tula on the other side of the sea, and asserts that "it was the region from which the wanderers came from time to time to the northwest coast of America, and thence southward to Anahuac and Central America." That Tula was Jerusalem is supported by many considerations. The traditions speak of a place beyond the sea, where there was a great temple. The Quiches lived at Tula. "But they determined to abandon, or were driven from Tulan, and after a tedious journey, including apparently, a cross-

ing of the the sea, they reached Mt Hacavitz." The Cakchiquel traditions say: "There is another Tulan in Xibalbay and another where the sun sets, and it is there that we came: and in the direction of the setting sun there is another where is the god: so that there are four Tulans; and it is where the sun sets that we came to Tulan, from the other side of the sea where this Tulan is, and it is there that we were conceived and begotten." Zamna came from the west. The Chilians say their ancestors came from the west. "According to old traditions of both Mexico and Peru the Pacific coast in both countries was anciently visited by a foreign people who came in ships." "Here," says Mr. Baldwin, in Peru, "as in Mexico and in Central America, there was in the traditions frequent mention of strangers or foreigners who came by sea to the Pacific coast, and held intercourse with the people; but this was in the time of the old kingdom." "Peruvian legends speak of a race of giants who came by sea, waged war with the natives, and erected splendid edifices, the ruins of many of which still remain. Besides these, there are numerous vague traditions of settlements or nations of white men who lived apart from other people of the country, and were possessed of an advanced civilization."

Legends of the flood and dispersion are common to all the American races, and the Peruvians had their proportion of them. "One of them relates that the whole face of the earth was changed by a great deluge, attended by a great eclipse of the sun which lasted five days. All living things were destroyed except one man, a shepherd with his family and flocks. . . . Herrera gives a native tradition which relates that long before the time of the Incas there was a great deluge from which some

of the natives escaped by fleeing to the mountain tops."

By the ruins and traditions, it appears that the Olmees, Toltees, Aztecs, et al, can be traced though Central America to Peru. For this ancient people there is no name.

Montesinos, the historian of Peru, makes Cuzco Valley the place first settled, but as Ayucuecho is nearer the sea, and the two points not far apart, we may suppose Cuzco Valley was settled by a part of the same people who had begun the building of Ayucuecho. Montesinos wrote about a hundred years after the conquest. He was a man of superior qualifications for his task, and spent fifteen years in studying and investigating. He lived among the natives, conversing with them in their own language, and learned from the old men things they had learned from the amantas, and from those who could read the quippus. The quippus was a system of colored and knotted cords, and was a complete substitute for writing. The amantas were a perpetual order of picked and trained men, who, by aid of the quippus, and by special cultivation of their memories, were able to do what other people of the same or less degree of civilization do by the less intricate device of writing. There is no intimation that there ever was a time of barbarism in Peru, and it is therefore probable there never was; and probable that accurate knowledge of the earliest period was transmitted to the time of the old men with whom Montesinos associated. (Much of the early poetry and history of Greece, Wales, India and Seandania, was perpetuated for centuries without the aid of writing). "No one equalled" Montesinos "in archæological knowledge of Peru." "He became acquainted with original instruments, which he occasionally transferred to his own columns, and which it



would now be difficult to meet elsewhere." He divides Peruvian history into three periods. The first reaches down to the second century of our era, and includes a list of sixty-four sovereigns, the first of whom was Pahua Manco, or Ayas-Ucha-Topa, the youngest of four brothers who led the settlers to the valley of Cuzco. The second king was called Manco Capac, who is described as a warrior and conqueror. The third was Huainaevi-Pishua, and during his reign was known the use of letters, and the amantas taught astrology and the art of writing on the leaves of the plantain tree. Another king won victories and adorned and fortified Cuzco. Still another king divided the country into districts, perfected the civil administration and instituted the year of three hundred and sixty-five days. The sixth king, Manco-Capac II, "made the great roads leading from Cuzco to the provinces." A great plague is mentioned. The twentieth ruler "gave all the provinces new governors of royal blood, and introduced into the army a cuirass made of cotton and copper." The twenty-first sovereign, being devoted to astronomy, convened a scientific council, which agreed that the sun was at a greater distance from the earth than the moon, and that they followed different courses. In the next twelve reigns are indications of a religious controversy. The thirty-fourth ruler, Ayay Manco, assembled the amantas in Cuzco to reform the calendar, and it was decided that the year should be divided into months of thirty days, and weeks of ten days, calling the five days at the end of the year, a small week. They also collected the years into decades, or groups of tens, and determined that each group of ten decades should form a sun. The thirty-eighth and fifty-first kings were celebrated for astronomical knowledge, and the latter intercalated a

year at the end of four centuries. Manco Capac III. is supposed to have reigned at the time our era begins, at which time "Peru had reached her greatest elevation and extension." Tetu-Yupanqui-Patchacuti, the last of the old line, was killed in battle with a horde who came from the east and south-east across the Andes. After him "many ambitious ones, taking advantage of the new king's youth, denied him obedience, drew away from him the people, and usurped the several provinces. Those who remained faithful to the heir of Tetu-Yupanqui conducted him to Tambotoco, whose inhabitants offered him obedience." From this event it happened that this monarch took the title of king of Tambotoco. Twenty-six reigns were confined to this little state. The rest of the country was overrun "by many simultaneous tyrants," and "all was found in great confusion; life and personal safety were endangered, and civil disturbances caused the entire loss of the use of letters."

"The art of writing seems to have been mixed up with a religious controversy," in the time of the old empire, says the historian; and it was proscribed now in the little state of Tambotoco; for we read that the fourteenth of its twenty-six rulers "prohibited under the severest penalties, the use of *quelea* in writing, and forbade also the invention of letters. *Quelea* was a kind of parchment made of plantain leaves." It is added that an *amanta* who sought to restore the art of writing, was put to death. This period of decline, disorder and disintegration, which constituted the dark ages of Peru, lasted until the rise of the modern Incas brought better times.

This earlier and superior age is recognized by the standard authors. Prescott says: "There existed in the

country a race advanced in civilization before the time of the Incas." Rivero says: "Critical examination indicates two very different epochs in Peruvian art, at the least so far as concerns architecture; one before and the other after the arrival of the Incas." Mr. Baldwin says: "Cuzco of the Incas appears to have occupied the site of a ruined city of the older period." Cuzco means a heap, in the sense of ruin heap.

It was in the early period that the great roads were constructed. Of them Mr. Baldwin says:

"No ancient people has left traces or works more astonishing than these, so vast was their extent and so great the skill and labor required to construct them. One of these roads ran along the mountains through the whole length of the empire from Quito to Chili. Another, starting from this at Cuzco, went down to the coast. . . . The road passing along the mountain was a marvellous work. In many places its way was cut through the rock for leagues. Great ravines were filled up with solid masonry. Rivers were crossed by a curious kind of suspension bridges. . . . It was quite as long as the two Pacific railroads, and its wild route among the mountains was far more difficult."

It was built on beds of deep under-structure, paved with well cut dark porphyritic stone, and was twenty feet wide, with a wall on each side a fathom in thickness. One of the modern Incas repaired these roads, but it is distinctly stated that he did not build them, and they were the work of the ancient kings.

It is evident that the first age in Peru was the greatest of all, and that alone overthrows the prevalent theory of evolution from savagery. It is also evident that the ancient nations of the two continents were alike in qualities that make up full manhood.

On the islands of Lake Titicaca are the ruins of great palaces, temples and other edifices, built of hewn stone,

with stone sills and door posts. De Leon thus writes:

"At Tiahuanco are stones so large and so overgrown that our wonder is excited, it being incomprehensible how the power of man could have placed them where we see them. They are variously wrought, and some of them having the form of men, must have been idols. Near the walls are many caves and excavations under the earth, but in another place further west, are other and greater monuments, such as large gate-ways with hinges, platforms, and porches, each made of a single stone. It surprised me to see these enormous gate-ways made of great masses of stone, some of which were thirty feet long, fifteen high, and six thick. . . . The whole neighborhood is strewn with immense blocks of stone elaborately wrought, equalling, if not surpassing in size, any known to exist in India or Egypt."

On one of the islands of Lake Titicaca is a palace or temple, and "making allowance for the absence of pyramidal foundations, it has more resemblance to some of the great constructions in Central America than to anything peculiar to the later period of Peruvian architecture."

Mr. Ferguson sees a resemblance "the most remarkable in the history of architecture," between the old Peruvian and old Italian ruins attributed to the Pelasgians, and called Cyclopiian. A classification of Peruvian ruins has not been made, but it is known that the oldest temples were not high, truncated pyramids, and the great edifices were not built upon pyramidal foundations. The fortresses, aqueducts, roads, and other structures, were massive, substantial, elegant and plain. The monoliths of Copan and the bass-reliefs of Palenque represent, as such works do in the other hemisphere, advanced paganism. The excellence of Grecian art was a result of Grecian philosophy. The nearer a nation gets to the truth in religion and philosophy, the nearer it gets to the true standard in art.

The temple of the sun at Pachacamac, and El Mirador at Huanuco, show the proclivity of the sun-worshiper for pyramidal structures and terraced elevations. They belong to a later period than that under consideration.

Inscriptions are not numerous in Peru; but the same author who says there are none, publishes an illustration of a monolithic gateway with four rows of hieroglyphics extending across it.

The valley of Quito is remarkable as being next to Titicaca, the scene of the most ancient civilization. The building material used was freestone. The history of the city of Quito goes back to a remote antiquity. In A. D. 280, this city was captured by invaders who under the name of Siris maintained their dominion until the invasion of the Inca, Huana-Capac. Ancient ruins are found in Columbia. Barney, in *Antiquarian* of 1884, describes a finely wrought stone pyramid. The presence of golden frogs in it consigns it to later times.

The State of Panama has not been credited with any ancient remains, but the papers report a skeleton in mail, and wearing a golden crown. The attainments of the ancients in astronomy are unaccountable without supposing they had some artificial aids to vision. A discovery made a few years since by David Forbes makes it almost certain that the South Americans of antiquity had telescopes. The object was found in an ancient tomb near Corocoro, Bolivia, and "is a nude figure, of silver, two and a half inches in height, on a flat pointed pedestal. In the right hand it has the mask of a human face, but in the left a tube over half an inch in length, the narrow part placed to the left eye in a diagonal position, as if observing some celestial object." A lunar calendar, made of gold, has been exhumed within a few years, at

Cuzco. An ivory crucifix figures among Peruvian relics as a genuine antiquity, but of undetermined age.

The veritable old pharaoh who most oppressed the Israelites with hard labor in brick and mortar, the great builder-king, who "walked about—how strange a story—Thebes' streets three thousand years ago," obtrudes upon us at this late stage, as having been found. He serves to break the shock of our surprise at the finding of perfectly preserved specimens of the ancestors of the living and all but one of the dead races of this continent; for the American Pharaohs, like their prototypes of Egypt, and after whom they copied in many things, perpetuated the art of embalming. Mr. Short writes:

"The nearest approach to the natural condition and characteristic physiognomy of the prehistoric inhabitants of this continent, is observable in the Peruvian mummies collected in latitude 18 degrees 30 minutes S., on the shore of the bay of Chacota, near Arica, by Mr. Blake, and transferred by him to Boston. Many others have since been exhumed, and though embalmed and buried in a climate which preserves the brightest colors of the garments with which they are enshrouded, still the shriveled condition of the corpses furnishes us the assurance that their type of features can never be truly recovered from nature. Dr. Morton has figured the head of one of these mummies in Plate 1 of *Crania Americana*, from which the physiognomy may be partially restored by the aid of a vivid imagination. . . . However, one feature of the Peruvian mummies has been preserved true to life, and is of the greatest value in determining ethnic relations. The silicious sand and marl south of Arica, where the most remarkable cemeteries are situated, is slightly impregnated with common salt as well as nitrate and sulphate of soda. These conditions, together with the dry atmosphere, rivalling that of Egypt, and in which fleshy matter dries without putrification, the human hair has been perfectly preserved, and comes to us as one of the best evidences of the diversity of the American races yet produced. In general it is a light brown, and of a fineness of texture which equals that of the Saxon race. Straight, coarse, black hair is universally characteristic

of the Red Indian, and is known to be one of the last marks of race to disappear in intermarriage with Europeans. The ancient Peruvians appear, from numerous examples of hair found in their tombs, to have been an auburn-haired race. Garcillasso, who had an opportunity of seeing the body of the king, Viracocha, describes the hair of that monarch as snow white.

"The Peruvian elongated crania are always found with large boned skeletons having strong hands; while the short or rounded crania accompany very small bones, such as were unable to endure labor like the building of pyramids and the erection of such edifices as are found in Peru."

Mr. Jones, in "Antiquities of the Southern States," gives an account of a young woman found in a cave in Tennessee, who was preserved in a mummified condition, by natural salts. He describes the hair of the girl as being yellowish and fine; and thinks she represents an ancient race.

The Quichuas, who were the ruling race at the time of the conquest, are the successors of the light-colored, large brained race just described. They are olive-skinned. The Aymaras are also direct successors of the ancient race. They occupy the mountain lands of Bolivia and Peru. Their complexion is olive-brown; their heads are large, and their features regular, "with a melancholy cast." A picture of a Quichua Indian in Mr. Winchell's finely illustrated work, *Preadamites*, is one of the only two figured in it that have the unmistakeable, Abrahamic cast of countenance; the other one is a likeness of Spotted Tail, Brule Chief of the Sioux. All the cycles to come would not make a Chinaman of either one of them. The Mongoloid migration theory is misleading. The Bhering-Straits-bridge-theory does not account for the bridge of the Indian nose.

Senor Lopez, in a work entitled "Les Races Aryennes in Perou," argues that the Quichua language, the language of the modern Incas, is a branch of the Aryan. Mr. Lang says of this work:

"Senor Lopez's views, that the Peruvians were Aryans who left the parent stock long before the Teutonic or Hellenic races entered Europe, is supported by arguments drawn from language, from the traces of institutions, from religious beliefs, from legendary records, and artistic remains. The evidence from language is treated scientifically, and not as a kind of ingenious guessing. Senor Lopez first combats the idea that the living dialect of Peru is barbarous and fluctuating. It is not one of the casual and shifting forms of speech produced by nomad races. To which of the stages of language does this belong—the agglutinative, in which one root is fastened on to another, and a word is formed in which the constitutive elements are obviously distinct, or the inflexional where the auxiliary roots get worn down and are only distinguishable by the philologist? As all known Aryan tongues are inflexional, Senor Lopez may appear to contradict himself when he says that Quichua is an agglutinative Aryan language. But he quotes Mr. Max Muller's opinion that there must have been a time when the germs of Aryan tongues had not yet reached the inflexional stage, and shows that while the form of Quichua is agglutinative, as in Turanian, the roots of words are Aryan. If this be so, Quichua may be a linguistic missing link.

"When we first look at Quichua, with its multitude of words beginning with *hu*, and its great preponderance of *g*'s, it seems almost as odd as Mexican, but many of these forms are due to a scanty alphabet, and really express familiar sounds; and many, again, result from the casual spelling of the Spaniards. We must now examine some of the forms which Aryan roots are supposed to take in Quichua. In the first place Quichua abhors the shock of two consonants. Thus, a word like *plco*, . . . in Greek, would be unpleasant to the Peruvian's ear, and he says *pillui*, I sail. The *plu*, again, in *pluma*, a feather, is said to be found in *pillu*, to fly. Quichua has no *v*, any more than Greek has, and just as the Greeks had to spell Roman words beginning with V with Ou, like *Valerious—Oulerius*—so, where



Sanscrit has *z*, Quichua has *hu*. Here is a list of words in *hu* :

## QUICHUA.

Huaki, to call.

Huasi, a house.

Huayra, air, aura.

Huasa, the back.

## SANSKRIT.

Vace, to speak.

Vas, to inhabit.

Va, to breathe.

Vas, to be able.

"There is a Sanscrit root, *Kṛ*, to act, to do; this root is found in more than three hundred names of peoples and places in South America. Thus there are the Caribs whose name may have the same origin as that of our old friends the Carians, and means the Braves, and their land the home of the Braves, like Kaleva-la, in Finnish. The same root gives *Kava*, the hand, the Greek *Neir*, and *kkall*, brave, which a person of fancy may connect with *kalos*. Again, Quichua has an 'alpha-privative'—thus *A-stani* means 'I change a thing's place,' for *ni* or *mi* is the first person singular, and, added to the root of a verb, is the sign of the first person of the present indicative. For instance, *can* means bring, and *Can-mi*, or *Cani*, is, 'I am.' In the same way *Mananmi*, or *Munan*, is, 'I love,' and *Apanmi*, or *Apan*, 'I carry.' So Lord Strangford was wrong when he supposed that the last verb in *mi* lived with the last patriot of Lithuania. Peru has stores of a grammatical form which has happily perished in Europe. It is impossible to do more than to refer to the supposed Aryan roots contained in the glossary, but it may be noticed that the future of the Quichuan verb is formed in *s*—I love, *Manani*, I shall love, *Munasa*—and that the affixes denoting cases in the noun are curiously like the Greek prepositions."

Instead of being a missing link in a progressive series from the agglutinative to the inflexional stages, the Quichua language has reached its present (not anomalous) stage, by retrogression. The place in the scale of race development of the Quichuas, themselves, is found by the application of this same law: it is a case of reversion, and not of arrested development.

A Viena paper has announced on the authority of Dr. Falb, that the Quichua and Armara languages "exhibit the most astounding affinities with the Semitic tongue,

and particularly the Arabic," in which tongue Dr Falb has been skilled from his boyhood.

Dr. Falb finds that the Semitic roots in these Peruvian languages are "universally Aryan," and argues from it that the Hebrews, and of course all the races, originated in Peru and Bolivia. This is near where Columbus thought Paradise was located, but further study of the Aymara may result in a reversal of the line of migration. On page forty-three of "Preadamites," is the following:

"From non-biblical sources we obtain further information respecting the early dispersion of the Japhetites or Indo-Europeans—called also Aryans. All the determinations confirm the biblical account of their primitive residence in the same country with the Hamites and Semites. Rawlinson informs us that even Aryan roots are mingled with *presemitic* in some of the oldest inscriptions of Assyria."

The San Francisco *Alta* in 1884 published the following:

"Rudolf Falb, a German Professor, recently arrived in San Francisco, after spending two years in South America, and now his way back to his native country, authorizes us to announce, &c.

"While in Bolivia he studied the Aymara tongue, which was in use before the Spanish conquest, and is older than the Quichua, which was spoken by the Incas and their subjects in Peru. This Aymara language, still spoken by eight millions of people of the aboriginal blood, bears an unmistakable and near affinity to the Semitic tongue, in which the radical form of every verb has three consonants. The Arabic and Hebrew are the leading languages of this class, and the relationship of the Aymara to them is strong and unquestionable throughout. . . . Four miles south of Lake Titicaca, 13,000 feet above the sea, in Bolivia, is the ruin of an Aymara temple, with a large stone covered with carved hieroglyphics or figures. These hieroglyphics Prof. Falb claims to have interpreted, and he finds in them the proof that this temple was erected as a memorial of a great flood. One of its principle figures contains Masonic signs, which mean the light, the thought, the word, the beginning; and the signif-

ication and history of these signs, after having been lost for thousands of years, are now again to be brought within the general comprehension. Figures used as religious symbols in very remote days, were preserved long after some of their meanings were forgotten. The philological world will look with interest for Prof. Falb's revelations."

Whether or not Dr. Falb's work has been published, is not known to the the present writer. Knowledge of its contents would add to the interest of this chapter, but the argument, incomplete as it is, demands the attention of thinking men; and, furthermore, traces of Hebrew in Peru, means further developments in the same direction, for the rolling orb of time brings one object after another up out of the night, till the whole of each succeeding scene is blazoned on the sky.

Peruvian history can not be reconstructed on so small a hint, but, recalling the facts that Montesinos supplies, that the old civilization was obliterated by war; that religion and the use of letters were involved in the contest, and the restoration of writing prohibited under penalty of of death; and connecting these facts with the one that traces of Hebrew are found in the oldest language spoken in the territory where the history was enacted, we dimly but certainly perceive that Hebrew represents that old civilization, and that the Hebrew religion was the one that was involved in the controversy and in the protracted and desolating wars. The result shows the expulsion or the destruction of the cultured people. Two elements found remaining where the strife had been were sun worship and masonry.

It has not been proved that Hebrew letters were ever in common use on this continent, but it need not be thought impossible that the lapse of time that transformed a struggling colony in a wilderness into hostile nations, resulted in such changes that the inscriptions on

the monuments have not yet been deciphered. The following extracts are calculated to liberalize thought:

(Taylor's *Anthropology*) "The language of the ancient Egyptians, though it cannot be classed in the Semitic family with Hebrew, has important points of correspondence, whether due to the long intercourse between the two races in Egypt, or to some deeper ancestral connection; and such analogies also appear in the Berber languages of North Africa."

On page 182 of "Fundamental Questions," by E. L. Clark, is found:

"The Hebrew language, as a cultivated and written language, distinct from Phœnician, Arabic, and Aramæan, the language which has come down to us in the Hebrew scriptures, had no existence until long after the time of Moses. It did not exist in the days of Abraham, Isaac and Jacob, whose petty tribe spoke the common language of the tribes and peoples around them. It was not formed in Egypt, where the vernacular of the Hebrews, especially during their centuries of bondage, must have been the language of the Egyptians. It was the slow development of Hebrew society after the settlement of the Israelites in the promised land. The inference from these premises is obvious. When Moses led the Hebrews out of Egypt, the language in familiar use among them, and in which they received the law, was not Hebrew but Egyptian. If the Hebrew had begun by this time to come into existence as a form of speech, it certainly did not exist as a written language. Egyptian, on the other hand, the vernacular of the Israelites of the time, had been for ages a highly cultivated language, unfolding into an immense and exceedingly various body of literature. Moses was an Egyptian scholar and man of letters, learned in all the wisdom of the Egyptians; and in Egyptian, beyond a doubt, all his speaking and all his writing was done. It was long after the death of Moses that both the language and the alphabet came into existence, which were to be the medii through which the Old Testament Scriptures were to be given to mankind. At the present time all things point to the conclusion that no beginning had been made in writing the Hebrew Scriptures in the form in which they have come down to us, before the time of Samuel."

There may have been at one time in Peru, a Hebrew-speaking people who wrote in hieroglyphics; or there may have been, as hinted in the history, a revolt against the Hebraic culture in favor of the Egyptian economy, as happened repeatedly in Canaan. This latter supposition will best account for the "analogical evidence of an identity of the family of Mexico and Peru with that of Hindostan or Egypt," which Mr. Delafield has pointed out; and will best explain the passages of Montesinos already given. It is supposable that this work of revolution was so protracted that many new conceptions were added, that were distinct from the original ideas that served as a beginning. The worship of Con originated in Peru. The period of disorder, "during which the country was broken up," was repeated in Central America. The civilizations of Copan and Palenque, and all that pertains to them, must be traced through Peru to Egypt and Babel, instead of directly, as has been attempted heretofore. Mr. Baldwin says:

"I find myself more and more inclined to the opinion that the aboriginal South Americans are the oldest people on this continent; that they are distinct in race. . . . The Colhuans may have come from some other part of this continent. In my judgment it is not improbable that they came from South America. . . . The hypothesis of a migration from Nicaragua and Cuscutlan to Anahuac is altogether more consonant with probabilities and with tradition than that which derives the Mexicans from the north. . . .

"It may be that all the old American civilizations had a common origin in South America, and that all the Ancient Americans whose civilizations can be traced in remains found north of the Isthmus came originally from that part of the continent. This hypothesis appears more probable than any other that I have heard suggested, but, assuming this to be true, the first migration of civilized people from South America must have taken place at a very distant period in the past."&c.

Dr. Flint, of Nicaragua, communicates to the *American Antiquarian* his discovery of evidence of a great exodus of a civilized people from Peru to Central America. He finds along the route the traces of two distinct races, one of them barbarous:

"All the old and new investigators who swarm around Palenque and its neighboring ruins, if they confine themselves to that limited field, will never arrive at the true solution of the origin of its builders. They must traverse the Cordilleras from Mexico to Bolivia, where they will find inscribed on the eternal rocks the rise and progress of a race whose labors culminated in the neighborhood of Palenque and Esquintlar. The workmanship seen on the tablets of the latter are more complicated and better executed than those on the monoliths of New York and London, and, had an equal amount of money been expended on American research, more astonishing results would have been reached. All around Titicaca are found remnants of a remote civilization. . . . These [tombs] are distinguished with great facility from those of the Incas, as they are generally covered; and wherever encountered in other places, aside from the rocks, are surrounded on all sides with stones of slight depth. Exceptions to this rule are seen at Cah, Columbia, where the depth is from eight to eleven varas, but there no stones are used. In Nyconyah, Costa Rica, the writer has seen a similar mode of burial; also at Teustipe, and on the coast of Nicaragua, where sides, bottom and top, are covered with rock. Pottery and metal ornaments also occur, and now and then large urns with the entire skeleton in a sitting posture, probably some chief. Inscriptions on the rock at Vilcacago, Peru, also occur, the same as those described, but no sepulchres, but in a region lower down, at Hachumaya, I encountered tombs in natural excavations of the rock, with bones of both races. Near Telimbala, on a small calcareous sierra filled with natural caves the immense exodus had converted them into sarcophagi."

## CHAPTER XV.

### THE CENTRAL AMERICANS OF ANTIQUITY.

*They went to the narrow Central land,  
Where ghosts of ruin hover,  
Where ancient cities, vast and grand,  
With trees are now grown over.*

"The races that rose to wealth and power in Central America did not succeed some rude spear-maker. The Spaniards conquered a people who had themselves figured in the role of invaders."—*De Costa*.

"There are specimens of architecture among the prehistoric works here, especially among those found in Central America, which are certainly quite as far advanced as some of those found in Egypt, Assyria or Greece."—*Peet*.

"At Kaba the cornice running over the door-ways, tried by the severest rules of art recognized among us, would embellish the architecture of any known era."—*Stephens*.

"Among the edifices forgotten by time in the forests of Mexico and Central America, we find architectural characteristics so different from each other, that it is as impossible to attribute them all to the same people as to believe they were all built at the same epoch."—*Bourbourg*.

"It is a point of no little interest that these old constructions belong to different periods in the past, and represent somewhat different phases of civilization. Uxmal, which is supposed to have been partly inhabited when the Spaniards arrived in the country, is plainly much more modern than Copan or Palenque. This is easily traced in the ruins. Its edifices were finished in a different style, and show fewer inscriptions. Round pillars somewhat in the Doric style, are found at Uxmal, but none like the square, richly-carved pillars, bearing inscriptions, discovered in some of the other ruins. Copan and Palenque, and even Ka-

ba, in Yucatan, may have been very old cities, if not already old ruins, when Uxmal was built. Accepting the reports of explorers as correct, there is evidence in the ruins that Quirigua is older than Copan and that Copan is older than Palenque. The old monuments of Yucatan represent several distinct epochs in the ancient history of that peninsula. Some of them are kindred to those hidden in the great forest, and remind us more of Palenque than of Uxmal. Among those described, the most modern, or most of those, are in Yucatan; they belong to the time when the empire of the Mayas flourished. Many of the others belong to ages previous to the rise of this kingdom; and in ages still earlier, ages older than the great forest, there were other cities, doubtless, whose remains have perished, or were long ago removed for use in the later constructions.

"The evidence of repeated reconstructions in some of the cities before they were deserted has been pointed out by explorers. . . . Copan was forgotten and mysterious before the time of the conquest."—*Baldwin*.

Berro concludes from his linguistic researches that the Palenque civilization was older than Toltec, and distinct from it. Bradford says that the ruins in the south have undoubted claims to the highest antiquity. "At Palenque as at Mitla the oldest work is most artistic." "The substructions at Mayapan, some of those at Tulha, and a great part of those at Palenque," are classed by Bourbourg as relics of the earliest period.

According to old Central American Books, some of the principal cities and earliest seats of the post diluvian civilization, called Colhuan, were in the great forest that covers the southern half of Yucatan and half of Guatemala and Chiapas, and part of Honduras. Somewhere in this region was the traditional kingdom of "Xibalba," hidden in the mists of antiquity as the ruins are hidden in the impenetrable woods. The secrets of the unexplored land taunt the imagination, and the explored ruins do but little more. It is supposed



that there are more undiscovered ruins within the forest than all that are known outside. It is surrounded by some of the greatest ruins, and must have been the central area of the ancient civilization. Mr. Squire says:

"By far the greater proportion of the country is in its primeval state and covered with dense, tangled and almost impenetrable forests, rendering fruitless all attempts at systematic investigation. There are vast tracts untrodden by human feet, or traversed only by Indians, who have a superstitious reverence for the moss-covered and crumbling monuments, hidden in the depths of the wilderness. . . . For these and other reasons it will be long before the treasures of the past in Central America can become fully known."

Mr. Squier "heard of remains and monuments in Honduras and San Salvador equal to those of Copan in interest and extent." Ursua, a Spanish officer who captured a native town at Lake Peten, in Guatemala, reported wrecks of cities in the wilderness, apparently very ancient. Dr. Plongeon says there is a part of that unexplored region that is guarded from approach by implacable native tribes.

The valleys of the Tigris and Nile, and the shores of Greece, were dry and treeless, or swept by wholesome breezes from mountain, desert or sea, and we can understand why they were chosen. In Central America was one of the densest populations of ancient times, in a region that is at this late day uninhabitable and impenetrable; where nature holds unchallenged sway, and great trees stretch out their arms over abandoned altars, and wind their roots around life-like statues as the serpent of classic story did the Trojan priest and his sons. This forest region presents the anomaly of being the first part of the Northern continent to be occupied in ancient, and the last, except the Pole, to be explored in modern, times. The jungle of Central America, was the least likely place

in which to expect to find master-pieces of art and all the evidences of high thought and love and worship. The Indians "have a superstitious reverence for the moss-covered and crumbling monuments." The proudly cultured man may confess himself awed by a mystery that puzzles the mind, startles the imagination, and appeals strongly to all the religious senses. \*

It may be that writing was at one time prohibited in Central America, as the histories reach back only to a period of disruption. The Maya records extend back but a few centuries beyond the time of the conquest; others go farther back, while Toltec chronology is said to begin at 900 B. C. The principal histories were written soon after the conquest, by Spaniards who had learned the native languages, and by native converts who wrote their own language with the Spanish alphabet. The histories include traditions of the earliest ages. The Flood, the migration from beyond the sea, and the former existence of a race of giants on this continent, are unmistakable landmarks in many of the paintings, traditions and histories. The unread inscriptions of Central America, painted on paper and sculptured on stone, are supposed to be in an old language from which the Maya family are derived; and they are to it what Coptic was to old Egyptian before the Rosetta Stone was found. The Catholic writers who found so many Scriptural analogies in the native myths and legends, have been derided as fanatics, but the whirligig of time is avenging them.

The "Popol Vuh," the national book of the Quiches, is a production of a later, semi-barbarous age, yet it enables us to see, says Mr. Baldwin, "what they admired in character, as virtue, heroism, nobleness, beauty; it discloses their mythology and their notions of religious

worship; in a word, it bears witness to the fact that the various families of mankind are all of one blood so far, at least, as to be precisely alike in nature." He also writes: "The cosmogony and mythological lore of the Quiches seem to have their root in the beliefs and facts of a time far more ancient than the national beginning of this people." A similar wise remark is made concerning the religious traditions of the Aztecs. They were so much in conflict with the revolting practices of the people that they must have come down from a purer age.

The Central American and Mexican nations have in modern times been distinct; but it is said there are resemblances enough between them to prove that they were united, at a period long anterior to the sixth century. Their country must have been to the southward, because the ruins there are oldest. From the traditions and the political conditions at the time of the conquest, it is agreed that the Aztecs were preceded by the Toltecs and the Toltecs by the Colhuas, who were the original civilizers, and who may have come—says Mr. Baldwin—from South America; and the Toltecs and Aztecs are branches of that people, and their language is represented by the Tzendal, Quiche and other kindred dialects. The date assigned for the beginning of the Votanic empire is 1,000 B. C. The Toltecs went southward, after their overthrow in Mexico, in the 11th century. Abbe Bourbourg thought the Nahua power was first established in eastern and southeastern Mexico by Olmec tribes almost simultaneously with its growth in the south. Mr. Bancroft gathers from Quiche traditions in the *Popol Vuh*, the following deductions:

"1st, the existence in ancient times of a great empire somewhere in Central America, called Xibalba by its enemies; 2d, the

growth of a rivaling, neighboring power; 3d, a long struggle, extending through several generations at least, and resulting in the downfall of the Xibalban kings; 4th, a subsequent scattering,—the cause of which is not stated, but was evidently war, civil or foreign,—of the formerly victorious nations from Tolan, their chief city or province; 5th, the identification of a portion of the migrating chiefs with the founders of the Quiche-Cakchiquel nations in possession of Guatemala at the conquest.”

Xibalba of the Quiches is the Votanic empire of the Serpents, in Maya traditions, located in the region of the Usumacinta. Mr. Bancroft says the evidence points to the Usumacinta region, “not necessarily as the original cradle of American civilization, but as the most ancient home to which it can be traced by traditional, monumental and linguistic records.”

The location of the capital of this empire is a matter of conjecture; Palenque is on the northern verge of it.

Mr. Baldwin treats these subjects as follows:

“The Colhuas are connected with vague references to a long and important period in the history previous to the Toltec ages. They seem to have been, in some respects, more advanced in civilization than the Toltecs. What is said of events in their history relates to their great city, called Xibalba, the capital of an important kingdom to which this name was given. The Toltecs, in alliance with the uncivilized Chichimecs of the mountains, subjugated this kingdom, and thus brought to a close the period which may be termed Colhuan. This kingdom seems to have included Guatemala, Yucatan, Tabasco, Tehuantepec, Chiapas, Honduras, and other districts in Central America; and it may have included all Southern Mexico, for places north of the Tampico river are mentioned as being within its limits when the Toltecs came into the country. Some of the principal seats of the Colhua civilization were in the region now covered by the great forest.”

The great Maya family, with its numerous branches and various dialects, is comparatively recent, with all that pertains to it except its traditions and lineage. Ux-

mal and Mayapan and the empires they represent, are medieval. Colhua cities, so called, and Colhua civilization, lie back of all these. If more than this can not be made apparent, it is because the work of exploration is but barely begun.

Several authors mention the tradition that part of the ancient people came from the east in ships, landing first at Panuea. This arrival from opposite directions is called in the Maya traditions, "great descent," and "little descent;" and Votan, "returning from one of his voyages, found seven families of the Tzequil nation, who had joined the first inhabitants, and recognized them as of the same origin as himself."

The fact that the tower of Babel and the temple at Jerusalem both figure in the histories, is proof of two migrations at separate eras to this continent from those two points. Notwithstanding the statement that Votan was "the grandson of that very respectable old man who built the great ark," some of his exploits bring him down to a more recent period, and for the purposes of this chapter he must be regarded as the hero from Jerusalem.

Tradition is reliable for general facts, but not for dates nor the succession of events. There is nothing more honestly intended than tradition; it is a filial effort to perpetuate and preserve the common heritage of human interests; but, in all lands alike, it has been a labyrinthine maze. Traditions and myths are shadows that remain of realities that have passed beyond reach. The study of them is a modern science, that enables men of the present time to re-write the history of all former generations.

The Quiche version of the flood legend is not so definite as some others; it is from the *Pupol Vuh*, and is as follows:

"Then the waters were agitated by the will of heaven, and a great inundation came upon the heads of these creatures. . . . The face of the earth was obscured, and a heavy darkening rain commenced—rain by day and rain by night. . . . There was heard a great noise above their heads, as if produced by fire. Then were men seen running, pushing each other, filled with despair; they wished to climb upon their houses, but tumbling down, fell to the ground; they wished to climb upon the trees, and the trees shook them off; they wished to enter into the grottoes and the grottoes closed themselves before them. . . . Water and fire contributed to the universal ruin at the time of the first great cataclysm which preceded the fourth creation."

The Quiches say that when they came to this country the sea parted for them, which is doubtless a tradition of the crossing of the Red Sea.

Dr. Arthur, concerning the monument at Yzamel known as the "Caro Gigantesca," or gigantic face, says:

"Behind and on both sides, from under the mitre, a short veil falls upon the shoulders, so as to protect the back of the head and neck. This particular appendage vividly calls to mind the same feature in the symbolic adornments of Hindoo and Egyptian priests, and even those of the Hebrew hierarchy."

Mr. Short thus notices the difference between what he calls ancient and modern styles:

"In the ancient or Chiapan, the irregularities in the face of the pyramid, caused by constructing its tiers of rectangular stones, were filled with mortar, and an even surface produced. In the modern or Yucatec style the blocks of stone facing are beveled to the angle of the slope. Furthermore, in some instances the corners of the pyramids were rounded. At Palenque the superstructures were of one story only, while Yucatec structures were often formed of three receding stories.

In the sanctuaries of Palenque "are found sculptured representations of idols which resemble the most ancient gods, both of Egypt and Syria," The casa that contains the celebrated tablet of the cross, stands on the

summit of a high truncated pyramid, as all ancient pagan temples do. Charency professes to have deciphered enough of the inscriptions on the cross to make out the name of Kukulkan, "who was one of the very oldest personages in Central American mythology, as Con was one of the oldest in Peru. Kukulkan, sometimes as Zamana, was associated with almost everything in civilization. He introduced the beginnings of civilized life, invented the art of writing, and was to the Central Americans not wholly unlike what Thoth was to the Egyptians."

"High places" were raised on all the hills of Palestine. On great occasions the Israelites assembled at Gilgal, which word signifies "a heap." Shiloh, where the ark was kept and where the people assembled, was on the top of a high hill. The temple of Solomon was built upon a hill—the same where Jehovah had appeared to David, and where Abraham took Isaac to offer him. Samaria was a "high place" and a "watch hill" of the Ten Tribes; Gerizim was blessed by Moses, and either it or Jerusalem was the sacred seat of Melchizedek. Jerusalem was built upon the water-shed between the Dead Sea and the Mediterranean, "in the midst of the nations and countries round about her", and was called by Jerome the "umbilicus terræ," the center, boss, or navel of the world. The Talmud calls the polar axis "The strength of the hill of Zion." Abraham built an altar to the Lord on a hill near Bethel.

Gideon and Manoah built altars on high places; as did Samuel at Mizpeh, Saul at Ajalon and Elijah at Mt. Carmel. The Israelites of the true faith, and those who apostatized, kept up this one idea, in common with the whole world, of worshiping on high places. This makes room for the supposition that Israelites in Amer

ica built high places, and that they were afterward perverted to idolatrous worship.

The origin of paganism, which is so uniform in its outward manifestations in all lands and throughout all ages, has not been explained. "There has been," says a writer in *Israel's Watchman* of May 1887, "a continuity of the Babylonian symbols through social and racial changes for four thousand years." But the Babylonian symbols were antediluvian. An early Christian sect called Ophites, held that the serpent's teaching in the garden was correct, and that Cain and Esau, and intermediates and successors of like character, were the true line of saints. Bel, or Belus, was the sun-god of Babylonia, of whom Nimrod was the original. Mr. Herring, in chapter II, has asserted that the ritual of the "mysteries" was of remote antiquity and had in the ancient nations a common origin. The writer in the *Watchman* continues:

"Paganism in its objects and in its essence is one all over the earth. Its outward manifestation has varied in names and attributes according to time and locality. It has always been presided over by one "Grand Master," and its prime object has been to secure for Satan those results toward which the fall of man was but the first step. It aims at nothing less than the dethronement of the Creator and the enthronement of Satan. Its hope is that Satan, in spite of past defeats, may still induce men so to act that the prophecies of God shall fail. But these hopes were, in the individual, only arrived at by them after submitting to the difficult and painful process known as "initiation into the mysteries," a process which, after years of deliberate efforts to remove those safeguards that God has provided against the open attacks of the Powers of the Air, ends in the complete and final submission to the will of the demons. Those alone who had passed through this process were allowed to manipulate the grand scheme of the mystery. It was the deadliest of all secret societies, as a supernatural knowledge was gained."



Writing about the Palenque inscriptions to Champollion, a half century ago, Rafinesque says:

"But in the great variety of Egyptian forms of the same letters, I thought that I could trace some resemblance with our American glyphs. In fact I could see in them the Egyptian cross, snake, circle, delta, square, trident, eye, feather, fish, hand, etc., but sought in vain for the birds, lions, sphynx, beetle, and a hundred other nameless signs of Egypt." \* \* \*

"I was delighted to find it so explicit, so well connected with the Egyptian, being also an acrostic alphabet, and above all, to find that all its signs were to be seen in the glyphs of Otolum, the American city [Palenque]. The numerical analogy is 32 per cent with the Egyptian."

"But shall we be able to read these glyphs and inscriptions without positively knowing in what language they were written? The attempt will be arduous, but not impossible. In Egypt, the Coptic has been found such a close dialect of the Egyptian, that it has enabled you to read the oldest hieroglyphics. We find among the ancient dialects of Chiapa, Yucatan, and Guatemala, the branches of the ancient speech of Otolum,"

The presence of Egyptian characters on the works of a Hebrew people, was provided for in the last chapter. Mr. Short recognizes the similarity of the Egyptian and Maya hieroglyphics by his remark that, "notwithstanding the oft-repeated assertion that a resemblance between Egyptian and Maya hieroglyphics exists, no one of the Egyptologists, so successful in their chosen field, has been able to decipher the Maya writing."

The Central Americans had many books at the time of the conquest. The Spanish priests destroyed nearly all of them, from religious motives. Bishop Landa aided in the work of obliteration, but made some amends to the eternal verities by writing a history of the Mayas, and more especially by making a transcript and explanation of the Maya hieroglyphic alphabet, and the signs of their months and days. This record

of Landa is a key to the later Central American literature, and by its use some progress is being made in deciphering the native books and the inscriptions on the ruins. Senior Orozco y Berra asserts that all the geographical names of the peninsula are Maya, and argues from this that there has been but little change made in the language from the earliest times. It is to be hoped that such is the case, but the probabilities are that the revolutions that obliterated the white people from the continent, also defaced their monuments and transformed their written characters; and that the Rosetta stone that will reveal the combination of the lock that holds the richest treasures is yet to be found. Dr. Le Plongeon, in discussing this point, says:

"I must speak of that language which has survived unaltered through the vicissitudes of the nations that spoke it thousands of years ago, and is yet the general tongue in Yucatan—the Maya.

\* \* "The Maya, containing words from almost every language, ancient or modern, is well worth the attention of philologists. . . . One third of the tongue is pure Greek. Who brought the dialect of Homer to America? or who took to Greece that of the Mayas? Greek is the offspring of the Sanscrit. Is Maya? Or are they coeval?—a clue for ethnologists to follow the migrations of the human family on this continent. Did the bearded men whose portraits are carved on the massive pillars of the fortress of Itza, belong to the Maya nation? The Maya is not devoid of words from the Assyrian."

The following quotations are from Dr. Plongeon's "Vestiges of the Mayas," part of which support the argument of chapter 12:

"The dwarfed race is certainly easily distinguishable from the descendants of the giants that tradition says once upon a time existed in the country, whose bones are yet found, and whose portraits are painted on the walls of Chacmol's funeral chambers at Chitzen-Itza. \* \*

"Let us hope that the Mexican government will grant me the

requisite permission, that I may bring forth from the edifices where they are hidden, the precious volumes, without opposition from the owners of the property where the monuments exist. Until then we must content ourselves with the study of the inscriptions upon the walls. \* \*

"There can be no doubt that in very ancient times the same customs and religious worship existed in Uxmal and Chichen, since these two cities were founded by the same family, that of Can(the Serpent), whose name is written on all the monuments in both places. Can and the members of his family worshiped deity under the symbol of the mastodon's head. At Chichen a tableau of said worship forms the ornaments of the building designated Iglesia in Stephen's works; being in fact the north wing of the palace and museum. This is the reason why the mastodon's head forms so prominent a feature of all the ornaments of the edifices built by them. They also worshiped the sun and fire, which was represented by the hieroglyphic used by the Egyptians for the sun, a circle with a mark in the center. In this worship of fire they resembled the Chaldeans and Hindoos.

"Can and his family were probably monotheists; the masses of the people, however, may have placed the different natural phenomena under the direct supervision of special imaginary beings.

"My studies have nothing to do with the country posterior to the invasion of the Nahuatlts. These people appear to have destroyed the high civilization existing at the time of their advent, and tampered with the ornaments of the buildings, in order to introduce the symbols of the reciprocal forces of nature. .

"The language of the ancient Mayas, strange as it may appear has survived all the vicissitudes of time, wars and political convulsions. It has, of course, somewhat degenerated by the mingling of so many races in such a limited space as Yucatan is; but it is yet the vernacular of the people.

"In some localities in Central America it is still spoken in its pristine purity, as for example, by the Choacmules, a tribe of bearded white men, it is said, who live in the vicinity of the unexplored ruins of Tekal. . . .

"The Maya language seems to be one of the oldest tongues spoken by man, since it contains words and expressions of all or

nearly all of the known polished languages of the earth. The name Maya, with the same signification everywhere it is met, is to be found scattered over the different countries of what we term the Old World, as in Central America. . . .

"If we start from the American continent and travel toward the setting sun, we may be able to trace the route followed by the Mound Builders of the plains of Asia and the Nile. The mounds scattered through the valley of the Mississippi seem to be the rude specimens of that kind of architecture. Then come the more highly finished teocalis of Yucatan and Mexico and Peru; the pyramidal mounds of Maui, one of the Sandwich Islands; those of the Feejee and other islands of the Pacific, which in China we find converted into the high, porcelain gradated towers; and these again converted into the more imposing temples of Cochin-China, Hindostan and Ceylon—so grand, so stupenduous in their wealth of ornamentation, that those of Chichen-Itza, Uxmal, Palenque, admirable as they are, well might dwindle into insignificance, as far as labor and imagination are concerned, when compared with them. That they present the same fundamental conception is evident—a platform rising over another platform, the one above being of lesser size than the one below, the American monuments serving, as it were, as models, for the more elaborate and perfect, showing the advance of art and knowledge."

(The reader will doubtless prefer the theory concerning the origin of the pyramidal temple given in previous chapters, and see that Mr. P. has mistaken the direction of the migration he has sought to trace.)

Many myths, names and customs are common to India and Yucatan; the printing of the red hand on the walls for instance:

"If we now abandon that country, and crossing the Hymalaya's range enter Afghanistan, there we again find ourselves in a country inhabited by Maya tribes. The name of the tribes that form part of the population is Maya. The name of the river Kabul is the Maya for working hand—(the red hand referred to above). The valley of Chenar would be in original American, the valley of the *well of the woman's children*. Kubi-Khel would be *tribe of the feather*. Zaka-Khel the *tribe of the*

*locust*. Khiber pass, *the road of the hawk*, etc. Maya in Hindostan is the same as Magi in Babylon.

"Recent researches in the plains of lower Mesopotamia have revealed to us their mode of building their sacred edifices, which is precisely identical with that of the Mayas; each people using the material closest at hand, clay and bricks in Chaldea, stones in Yucatan. The filling in of the buildings being of inferior material, crude or sun-dried bricks, at Warka or Mughui, of unhewn stones of all shapes and sizes at Uxmal and Chichen, faced with walls of hewn stone, many feet in thickness throughout. Grand exterior staircases lead to the summit, where was the shrine of the god, the temple.

"In Yucatan these mounds are generally composed of seven superposed platforms, the one above being smaller than the one immediately below; the temple or sanctuary containing invariably two chambers, the inner one, the sanctum sanctorum, being the smallest.

"The Mayas at times, . . . as the primitive Chaldee in their writings, made use of characters composed of straight lines only, enclosed in square or oblong figures, as seen from the hieratic writing at Warka, and at Mayapan give a Maya definition of Egyptian and Chaldean deities, Ra, Ana, Anata, Bel Beltis, Hea, Dav-Kina, Sin, San, Vul, Ishter, Uruk, (king), Ashur, etc.

"The hand writing on the wall, *Mene mene upharsen*, are Maya; and the last words of the Lord, *Elio, elio, lama Sabachthani* 'are pure Maya vocables;' and mean, 'Now I am sinking, darkness covers my face!' \* \* \* \*

"The Khati who ruled Egypt as shepherd kings, the Hitites of scripture, are named from the verb Katal, to put obstacles in the way. Charchemish their emporium is, in Noachian, if I may so express it, 'city of navigators, merchants.' Katish their sacred city, is, 'city where sacrifices are offered.'"

The Kahiti are the very people that Mr. Delafield wrote his learned volume to prove the founders of American civilization, but he did not know this kind of proof.

Pages 51 and 52, show the identity of American and Egyptian names and customs.

"There is a monument that served as a castle when the city

of the holy men, the Itzas, was at the hight of its splendor. Every anta, every pillar of this edifice, is sculptured with portraits of warriors and noblemen. Among these, many with long beards, whose type recalls vividly to mind the features of the Afghans.

"Judging from the sculptures and mural paintings, the higher classes in Mayab wore in very remote ages, dresses of quite an elaborate character.

"The Mayas divined by the inspection of entrails, and had their astrologers and prophets. By the examination of the mural paintings we know that animal magnetism was understood and practiced by the priests, who themselves seem to have consulted the clairvoyants. . . The construction of the gnomon shows that they had found the means of calculating the latitude of places, and that they knew the distance of the solstitial points from the equator. . . . If we look back through the vista of ages to the dawn of civilized life in the countries known as the old world, we find this number, seven, among the Asiatic nations as well as in Egypt and Mayab. . . . As the Egyptians, they wrote in vertical columns and horizontal lines, from right to left."

"The Mayas had many signs and characters identical with the Egyptians; possessing the same alphabetical and symbolical value in both nations; among the symbolical I might mention a few: water, country, king, lord, offering, splendor. . . . Eighteen of the letters have the same sound and value as the Spanish. A, i, x, and pp, are identical with the Etruscan."

By the use of these letters Mr. Le Plongeon found the names of the supposed Maya founders to be *Aak*, a turtle; *Cuy*, a fish; *Chaacmol*, a leopard. The latter one of these is also, rather confusedly, called the culture hero of his country, closely resembling Osiris.

In Mayab mysteries were practiced and perpetuated. The initiated had to pass through different gradations to reach the highest or third:

"Certain signs and symbols were used by the affiliated that are perfectly identical with those used among the Masons in their symbolical lodges.       \*       \*       \*       \*

"It is impossible to form a correct idea of their[the Mayas']

attainments, since only the most enduring monuments have reached us, resisting the disintegrating effects of time and of the atmosphere."

The most important items of Dr. De Plongeon's evidence relates to Peru, whose antiquities he studied several years:

"The Quichua contains many words that seem closely allied to the dialects spoken by the nations inhabiting the regions called to-day Central America, and the Maya tongue.

Concerning the mural paintings at Chichen he says:

"By comparing them with those of the Quiches, I cannot but believe that Manco's ancestors emigrated from Xibalba, carrying with them the notions of the northern country.

Senor Melgar, a Mexican linguist, sees a resemblance between names used by the Chiapenecs in their Calendar and the Hebrew, and Mr. Short gives the following list:

English.	Chiapenec.	Hebrew.
Son.....	Been.....	Ben.
Daughter.....	Batz.....	Bath.
Father.....	Abagh.....	Abba.
Star in Zodiac.....	Chimax.....	Chimah.
King.....	Molo.....	Maloc.
Name applied to Adam.....	Abagh.....	Abah.
Afflicted.....	Chanam.....	Chanan.
God.....	Elab.....	Elab.
September.....	Tsiquin.....	Tischiri
More.....	Chic.....	Chi.
Rich.....	Chabin.....	Chabic.
Son of .....	Enot.....	Enos.
To give.....	Votan.....	Votan.

The results of this linguistic investigation are: 1st, the Chiapenec more like Hebrew than like any other Old-world language; 2d, the Central American languages, including the Chiapenec, closely allied to the Quichua of Peru; 3d, the Quichua and Aymara exhibiting the most astounding affinities with the Semitic tongue; 4th, pre-semitic roots mingled with Aryan

in the land of Asshur; 5th, the oldest inscriptions much like the Egyptian.

The Chiapenees claim to have been pioneers of the land they inhabit, coming from beyond the Atlantic three thousand years ago. Their traditions make allusion to a temple in the land from whence they came, and to the flood and the ark, and also to great wars; and now, after the lapse of thousands of years, their language and the Hebrew are found to resemble each other in an extraordinary manner. This resemblance can not be regarded as accidental, nor determined by any tendency of the inventive powers of the mind to select special aids to meet special wants. If the resemblance were confined to the Chiapenees alone, it would not be so clearly proof of a common Hebrew origin, but it does not fail in any part of the continent, from Chili and Brazil to the British possessions—growing fainter to the northward from Peru, among living dialects.

There has been a recent revolution of thought concerning American origins; it is now being realized that the populations are of old-world origin. Henceforth American history will be a part of universal history. As language is the golden thread that man in his migrations ever spins behind him, it can be followed, even though the lines cross each other like the interlocking of a spider's web. The work of tracing out the lines of migration for all civilized peoples except the ancient Americans has been nearly accomplished, and the analagous progressive triumphs of past ages are a guarantee that the ethnographic chart will be extended to the auburn-haired men of Arica and to the bearded founders of Itzen.

The amirable Brasseur de Bourbourg was the author of the Atlantis theory of the origin of the old American



civilization. The argumentative skill of his successor, Mr. Donnelly, is phenomenal. The facts can be differently construed. Professor Orton, in "The Andes and the Amazon," arguing for the extreme antiquity of the Peruvian ruins, says:

"Wilson has traced six terraces in going up from the sea through the province of Esmeraldas toward Quito; and underneath the living forest, which is older than the Spanish invasion, many gold, copper and stone vestiges of a lost population were found. In all cases the relics are situated below the high-tide mark, in a bed of marine sediment, from which he infers that this part of the country formerly stood higher above the sea. If this be true, vast must be the antiquity of these remains, for the upheaval and subsidence of the coast is exceedingly slow. . . In 1860 Mr. Wilson found, on the coast of Equador, ancient or fossil pottery, vessels, images, &c., some of which were of gold, in a stratum of surface earth, beneath a marine deposit six feet thick, in a geological formation, as old as the drift strata of Europe, and identical with that of Guayaquil, in which bones of the mastodon are met with."

Murchison comments as follows:

"The discoveries Mr. Wilson has made of the existence of the works of man in a stratum of mould beneath the sea-level, and covered by several feet of clay, the phenomena persistent for sixty miles, are of the highest interest to physical geographers and geologists. The facts seem to demonstrate that within the human period the lands on the west coast of equatorial America were depressed and submerged, and that after the accumulation of marine clays above the terrestrial relics, the whole coast was elevated to its present position."

These conclusions are based upon the theory of the slow subsidence and upheaval of the coast, regardless of the rapidity with which such oscillations sometimes occur; while the time required to form the clay is not specified. Reference to the bones of mastodons avails nothing, as that animal continued down to traditional times; and flint flakes and gold ornaments cannot be re-

ferred to the same era and to the same state of civilization; and, furthermore, some of the greatest changes in the geological history of that region are quite recent. According to the American Cyclopædia the geological conditions of the mountain region of Colombia are "equally extraordinary and perplexing: Everywhere are found traces of stupendous cataclysms and a disarrangement and intermixture of the primitive and sedimentary rocks which seem to set classification at defiance. In some places great rivers and even small streams have cut through mountains of the hardest rocks, leaving dizzy escarpments on each side; in others are enormous subsidences in the earth, as if the props of its surface had suddenly given way, or vast caverns glistening with stalactites; while everywhere colossal masses, lifted high above the general level, attest the violence of volcanic energies. These agencies are still active in places, as in Batán, near Sogamoso, where the soil is so much heated that, although in the heart of the Andes, it produces all the fruits of the tropics. . . .

Col. Codazzi demonstrated that in the highlands of Bogotá, Tunja, and Vélez, where now is the densest population, there once existed a system of broad lakes, which, breaking through their barriers, precipitated themselves through what is now the river Suárez, or Sogamoso, into the ocean, leaving the traces of their irruption boldly marked on the face of the country. The same authority conceives that this great cataclysm may have occurred within the past four centuries. Some evidence in support of his theory is afforded by two great stones which have been discovered on opposite sides of what must have been the borders of the principal lake; both face toward the point of rupture of the mountains, and the faces of both are covered with sculptures, among which are discoverable figures of the frog (the Chibcha sign of water)."

Bourbourg taught that a continent had sunk on the east side of Central America; De Costa, on the contrary, locates a submerged continent on the west. Dr Flint, of Nicaragua, in *Am. Antiquarian*, takes the subject in hand as follows:

"There is evidence on the west coast of Nicaragua and Costa

Rica of a submergence of land, under the Pacific, whether a continent or not I am unable to decide, but on the strip left at Nicoya, jade has been found in abundance. . . . West of San Rafael, and also at Cafares, rock inscriptions are seen at low tide, showing a submergence under the Pacific, already noticed."

This writer reports human footprints in a deep, volcanic stone-quarry in Nicaragua; and of a cave at San Andreas he says: "A sudden upheaval to the north and east of the cave, from out of the sea, would cause the retiring waters to pass over and flood the cave and disappear in the Pacific, cutting a channel more or less deep. . . . I do see no other way of forming the sandstone. The present sedimentary rock was plastic at that time. In support of its plasticity, impressions of a tiger's tracks in line with those of man and of an animal of the wolf species, are seen,"

Mr. Baldwin next speaks to the point:

Brasseur de Bourbourg claims that there is in the old Central American books a constant tradition of an immense catastrophe of the character supposed; that this tradition existed everywhere among the people when they first became known to Europeans; and recollections of the catastrophe are preserved in some of their festivals, especially in one celebrated in the month of Iscalli, which was instituted to commemorate this frightful destruction of land and people, and in which princes and people humbled themselves before the Divinity, and besought him to withhold a return of such terrible calamities. . . . The land was shaken by frightful earthquakes, and the waves of the sea combined with volcanic fires to overwhelm and engulf it. Each convulsion swept away portions of the land, until the whole disappeared, leaving the line of the coast as it is now. Most of the inhabitants, overtaken amid their regular employments, were destroyed; but some escaped in ships, and some fled for safety to the summits of high mountains, to portions of land which for the time escaped immediate destruction. Quotations are made from the old book in which this tradition is recorded which appear to verify his report of what is found

in them. To criticise intelligently his interpretation of their significance one needs to have a knowledge of those books and traditions equal at least to his own,"

It is pretty evident that this account will not apply to the sinking of a distant island. Until more definite information is obtained it will be as well to combine all these convulsions of South and Central America with the desolation of the cities of the great forest, and, upon the authority of Ixtlixochitl, fix the date of the fateful overthrow, at the time of the death of Christ.

Lest the reader, in hypercritical mood, turn away from this history at this stage, after having followed it through uncipherable myriads of ages, let him reflect that it has been a continuous narrative, without a break, with perfect method and conscious purpose and recognizable plan, with nothing adventitious, nothing unprovided for.

## CHAPTER XVI.

### ANCIENT MEXICANS.

The group of ruins known as Los Edificos, of Quemada, Zacatecas, Mexico, are thus characterized by Mr. Short:

"Sculpture, hieroglyphics, pottery, idols, arrowheads and obsidian fragments are totally wanting, thus presenting a strange contrast with all other Mexican ruins. Nevertheless, the massiveness of the fortifications, the high and great thickness of the walls, none of which are less than eight feet thick, and in one instance over twenty; the extensive system of paved roads, besides great elevated stone causeways running through the city, the size of the enclosed squares, one of which contains six acres, all indicate that it might have been the capital of a powerful people whose architectural affinities with all others that we are acquainted with are very few; and whose contrasts are numerous. Certainly the type and execution of the masonry, though massive, is more primitive than found elsewhere in Mexico."

At Puente Nacional, State of Vera Cruz, is a grand pyramid six stories high, and the eastern side is faced by a "stairway in the form of a cross."

At Centla are pyramidal structures and defensive works. One hundred and fifty miles north-west of Vera Cruz, are ruins buried in a forest.

Near the village of Comalcalco, north-west of San Juan Bautista, the capital of Tabasco, Desire Charnay has discovered vast ruins, pyramids, towers, etc., all forest-grown, and surpassing in proportions those of Palenque. At Tula, the ancient Tollan, the capital of the

Toltecs, where only few remains had been found, Charnay has discovered pyramids, and Toltec houses of immense proportions. One of the houses contained forty-three apartments, besides corridors. Sculptures were numerous. The bricks were burnt clay, and were twelve inches long.

M. Charnay also found at Tula, fossilized remains of cattle. This favors the Chinese account of the discovery by them of America, which they called Fusang. They described a country like Mexico, where the people worked oxen which had immense horns.

Mr. Waldeck has published figures of Mexican ceramic art. One specimen is a vase supported on three feet, each perforated by a perfect Maltese cross; another is adorned on the side with a perfect *crux ansata*. These objects are in the Mexican Museum.

Comparing the styles of architecture of the Nahuas and Mayas, Mr. Short says:

"The pyramidal structure we have found employed by both Mayas and Nahuas, with certain modifications and with such resemblances as would seem to indicate that both peoples had been originally, or at an early day, near neighbors, and that the younger people, at least the more recent in their occupancy of Mexico and Central America, the Nahuas, may have copied the pyramid in its perfected form from the Mayas. We have noticed some difference in the ancient and modern Maya styles. . . . The Nahua architecture offers a great variety of styles, but at the same time the pyramidal structure is the fundamental feature of all kinds of structures."

The Mexican government at the time of the conquest was better devised than many others. The monarchy was elective, the judiciary independent and graded, as at present in the United States, and these judges constituted a national congress.

The Mexicans adjusted their festivals by the move-

ments of the heavenly bodies, and had fixed "the length of the tropical year with a precision unknown to the great philosophers of antiquity." The women wreathed their hair with flowers, and some with precious stones and with pearls from the Gulf of California. Perfumery was much appreciated, and the halls were "strewn with odoriferous herbs." Their food was game, vegetables, fruits, meats, fish, confections, pastry, etc., and their drinks chocolate, the juice of the maguey, etc.

In *Antiquarian* of September, 1879, "Comparative study of the Sanscrit and Nahuatl, by Director Mendoza, of the Mexican National Museum," is discussed :

"Sr. Mendoza enjoys a beautiful language; his expressions are highly poetical. He is penetrated with the idea of the unity of human language, consequently of the unity of the race. To him the Sanscrit is the original mode of speech. Therefore, he gives us nearly four pages of comparisons between Sanscrit and Nahuatl words. Some of these are striking, while others are, of course, rather evidences of good and honest intention on the part of the author, than anything else. The whole subject should be treated by a thorough linguist, (like Mr. Gatschet, for instance), who would be better enabled to form an opinion of the real value of Sr. Mendoza's observations and conclusions."

The art of writing was extensively practiced in Mexico at the time of the conquest. Historians were trained and employed by the governments; but few of their books escaped the rampant zeal of the Spanish crusaders. This act of bigotry is deplored by every body now, and the world has advanced to a partial recognition of the demands of general truth; but not to a full recognition. The world's work is still in the keeping of specialists. The author, like the politician, has to work for a clique in order to be sure of his support. A book written with the view of doing justice to both science and religion is likely to fall between two stools. But a book-burn-

ing zeal is better than no zeal at all. It was under the auspices of Bishop Zumarraga that a vast collection of these old books was consumed; and "many were burned at the instigation of the monks," says Las Casas, "who were afraid they might impede the work of conversion." Zumarraga had a predecessor in the person of Ytzcoatl, an Aztec sovereign who destroyed many Toltec books. His aim, we are told "was, probably, to extinguish among the people all memory of the previous times." These acts make probable the history of similar proceedings in Peru. It is probable that the wars of Central America were religious wars; and, as the elements that survived them were identical with those that survived the strife in Peru, we may suppose that the conflicts were continuous, one of the other. Most all wars have been religious issues. In the least known interior wilds of Central Africa, are circumcised tribes of unknown history, involved in perpetual war with uncircumcised tribes.

Among the important works that missed the holy flames is the *Codex Chimalpopoca*, a history of the Toltecs. Among modern Mexican writers the chief place is held by Ixtlilxochitl. He was the son of the last king of Tezcuco, and inherited "all that were saved of the records in the public archives." In the fifth volume of "Native Races" is a translation of Ixtlilxochitl's history of the Toltecs, and from it the following quotations are made:

"At the end of the first stage of the world, or the 'sun of waters,' the earth was visited by a flood which covered the loftiest mountains. After the re-peopling of the earth by the descendants of a few families who escaped destruction and the building of a tower as a protection against a possible future catastrophe of similar nature, and confusion of tongues and consequent scattering of the population—for all these things were found in



native traditions by the Catholic ingenuity— seven families speaking the same language kept together in their wanderings for many years; and after crossing broad lands and seas, enduring great hardships, they reached the country of Huehuc Tlapallan, or Old Tlapallan, which they found fertile and pleasant to dwell in. The second age, the ‘sun of air,’ terminated with a great hurricane which swept away trees, rocks, houses and people, although many men and women escaped, chiefly such as took refuge in caves which the hurricane could not reach. After a few days the survivors came out to find a multitude of apes living in the land; and all this time they were in darkness, seeing neither the sun nor moon. The next event recorded, although Veytia makes it precede the hurricane, is the stopping of the sun for a whole day in his course, as at the command of Joshua, in the mythology of the world. . . . Next occurred an earthquake which swallowed up and destroyed all the Quinames or giants—at least all who lived in the coast regions, together with many of the Toltecs, and of their neighbors the Chichimecs. After the destruction of these Philistines, ‘being at peace with all this new world, all the wise Toltecs, both the astrologers and those of other arts, assembled in Huehne Tlapallan, the chief city of their dominion, where they treated of many things, the calamities they had suffered, and the movements of the heavens since the creation of the world, and of many other things, which, on account of their histories having been burned, have not been ascertained, further than what has been written here; among which they added the bisextile to regulate the solar year with the Equinox, and many other curiosities, as will be seen in their tables and arrangement of years, months, days, weeks, signs, and planets, as they understood them.’

“One hundred and sixteen years after this regulation or invention of the Toltec calendar, the sun and moon were eclipsed, the earth shook, and the rocks were rent asunder, and many other things and signs happened, though there was no loss of life. This was in the year Ce Calli, which, the chronology being reduced to our system, proves to be the same date when Christ our Lord suffered.

“Three hundred and five years later (A. D. 338), when the empire had been long at peace, Chalcatzin and Tlacamihltzin, chief descendants of the royal house of the Toltecs,

raised a revolt for the purpose of deposing the legitimate successor to the throne. The rebellious chiefs, were, after long wars, driven out of their city of Tlachicatzin in Huehue Tlapallan, with all their numerous families and allies. They were pursued by their kindred of the city of Tlaxicoluican, for sixty leagues, to a place discovered by Cecatzin, which they named Tlapallancongo or 'little' Tlapallan. The struggle by which the rebels were conquered lasted eight years— or thirteen, according to Veytia—and they were accompanied on their forced migration by five other chiefs. The departure from Huehue Tlapallan seems to have taken place in the fifth or sixth century.

"They remained at Tlapallan Congo three years, and toward the end of their stay the seven chieftains assembled to deliberate whether they should remain there permanently or go farther. Then rose a great astrologer, named Hueman, or Huematzin, saying that according to their histories they had suffered great persecutions from heaven, but that these had always been followed by great prosperity; that their persecutions had always occurred in the year Ce Tecpatl, but that year once passed, great blessings ensued; that their trouble was a great evil immediately preceding the dawn of a greater good, and consequently it did not behove them to remain so near their enemies. Moreover, his astrology had taught him that toward the rising sun there was a broad and happy land, where the Quinames had lived for many years, but so long a time had now passed since their destruction that the country was depopulated; besides, the fierce Chichimecs, their neighbors, rarely penetrated those regions. The planet which ruled the destinies of that new country yet lacked many years of carrying out its threats, and in the meantime they and their descendants to the tenth generation might enjoy a golden and prosperous century. The threatening planet did not rule their nation, but that of the giants, so that possibly it might do no great injury even to their descendants. He advised that some colonists be left here to people the country, become their vassals, and in time to turn upon their enemies and recover their native land and original power. These and other things did Hueman counsel, and they seemed good to the seven chiefs; so that after three years were passed, or eleven years from the time they left Huehue Tlapallan, they started on their migration.

Their migrations included long sojourns at twelve different places, and they arrived at Tollan one hundred and four years after their departure from their country. There is nothing in this narrative by which to locate 'Old' Tlapallan. Pedro Alvarado writing from Old Guatemala in 1524, announces his intention to set out in a few months to explore the country of Tlapallan, which he said was in the interior, fifteen days march from there; and its capital was said to be as large as Mexico. This indicates a region which might be Honduras, Peten, or Tabasco. Ixtlilxochitl applies the name to a province lying toward Honduras; Bourbourg applied it to Guatemala. There is nothing on the north to answer to it. The main features of the account are shadows of events already familiar to us as having occurred in the Central region, in the Votanic Empire of the Tzendal traditions, and in Tamoanchan, in the annals of Sahagun.

This is history mingled with tradition, beginning with incidents of universal tradition and merging insensibly into the annals of a wandering tribe. It helps to show that after the Xibalban wars there was an era corresponding in character with, and coincident with, the dark ages of European annals. Out of it come vague and distorted narrations, relating principally to wanderings. It is stated that "much cannot be given on account of the histories having been burned.

There is mention in this history of depopulated lands. As Tollan is northward of Tlapallan, all wanderings must have been northward. One well determined item is that the astrological system of the Toltecs was identical with that of the Eastern nations. It was not Ixtlilxochitl's "Catholic ingenuity" that enabled him to discourse about the ruling of a threatening planet over the destinies of a country through a definite period. These

are Old-world ideas in Old-world phraseology, and could not have been invented separately on this land. All the facts of this volume go to prove a common origin for intricate and abstract ideas and theories. If the astrological system was of foreign origin, it is another proof that the religious systems were of foreign origin; and the alternative of this is that each system was revealed on both sides of the sea. This astrological system incidentally mentioned by the prince of Tezcuco, reveals the secret life of sun worship in America and of paganism in all lands. The identity of the astrological systems of the two continents explains many analogies in art and architecture pertaining to them. As we have found so much of Old-world thought in America, it does not tax the mental faculties to conceive of the sanguinary strifes of this land as the abitrument of old-world issues. With mementoes of Eden all over the land, no wonder if here was felt the shock of the strife that began there. Here, in a literal sense, "the trail of of the serpent is over it all." Has the woman had no representative?

It may be assumed for the present that the wars referred to these traditions were a continental strife, in which the old civilization was obliterated; that it was essentially the same that was begun in Peru, and the parties in the strife were the true worshipers and their old foes—the sun worshipers and Masons. This latter term is used in the sense of an oath-bound, secret order, and I use the term only because others have furnished it for me, though some other name would have suited me better. Mrs. Plungeon in *Harper's*, writing of Uxmal, says :

"The building on the top consists of three rooms very interesting, for they contain certain symbols pertaining to Masonic rites. . . . The portal to the sanctuary is the largest among

all the ruins. On the cornice are Masonic symbols, and on the under part of it rings are cut in stone. A curtain was formerly suspended from them to inclose the house completely; and veil from public gaze the mysterious ceremonies therein performed."

The Parsees of India, the geninue relics of the old Chaldean astrologers, still cling to the old faith. Their highpriest has a divining cup like those used in Egypt when Joseph's brothers went there. An American Professor of the occult, Dr. J. J. Stafford, describes the relic from personal examination, as a silver cup, with a transparent bottom. This idea is traceable also in the ancient American system. Le Plongeon found in an urn at Chichen Itzen, together with some jade ornaments, a ball of white glass. Mrs, Le Plongeon, in *Scientific American*, Aug. 2, 1884, explains it as follows:

"The ball of white glass is very interesting, proving that those people were acquainted with glass, and probably knew how to make it. At the time of the Spanish conquest looking glasses were in use among the Mayas, for the historians inform us that *only the men used them.* \* \* \* \* \*

"The H-men and X-men(wise men and women) use stones like the glass ball found, and in them pretend to see hidden things and coming events; so we may presume that clalrvoyance was known among the Mayas; and Bishop Landa in his work on Yucatan, tells us that soothsayers, who prtend to read futurity, formed part of the priesthood."

The overthrow of the Toltec empire was portended by omens, and attended by cosmical calamities, internecine strife, spiritual decline, demoralization, unnatural excess, and a general conviction that the judgments of God were upon the people in fulfillment of prophecy.

The conquest of the Mexicans was more by spiritual than physical causes. They thought their prophets had doomed them to their fate. They were frenzied by fanaticism. Their bloody rites made them a terror to neighboring tribes and a horror to the philosophers of

their own nationality and to the Spaniards; and Cortez preached continually to his men that their cause was a crusade. Mr. Brownell says :

"The Tlascalcan nation in Mexico held a debate on the arrival of the Spaniards, and ancient prophecies were cited of an invincible race that should come from the east. The remarkable fulfillment in the landing of those white men, and of many attendant circumstances foretold concerning the ships, arms, and the valor and prowess of the invaders was enlarged upon by them."

Many omens are noted in the history of the overthrow of the Cakchiquels as well as the Mexicans.

The credibility of the Toltec traditions is an important consideration and is discussed by Mr. Short as follows:

"Either the Toltecs were of old-world origin, and at a remote period treasured up among their traditional histories notices of the Mosaic deluge, traditions which are so generally current among the Asiatic nations, or the Mexican traditions of local inundations were warped by the teachings of the Spanish priests in a degree beyond any precedent in history or reasonable expectation, and that within a comparatively few years after the conquest. Our authority in this case is a native of Tescuco, a son of the queen; and because of his acquaintance with both the hieroglyphic writings and the Castilian, served as interpreter to the viceroy. His *relacions* were composed from the archives of the family, and compared with the testimony of the oldest and best informed natives. It does not seem to us that the sense of historic integrity cultivated to so nice a point in Tezcuco, where the censorial council, just prior to the advent of the conquerors, punished with death any one who should wilfully pervert the truth, could have so sadly degenerated that Ixtlilxochitl and the venerable natives who were conscious of the representations contained in his work, should proclaim a falsehood which should not meet with contradiction."

Those best learned in antiquarian lore are not certain of anything in relation to the migrations of the ancient Americans. The problem is being worked out gradually. It will probably appear at last that the original

migrations were from south to north, and then back from the north at a later era. The turmoil meant by the overflow of Xibalba was the intervening period of desolation, leaving all the Central and Mexican lands open for settlement. The Toltec records date the war period in their annals at A. D. 338; after which time they had a pilgrimage which they confound with the original pilgrimage of remote ancestors from their former Tollan, beyond the sea, and even with a still remote pilgrimage of predecessors from the Tower. As for the Aztecs—while they are of the same stock as other more cultivated tribes, it is probable that they wandered as savages for many years in the north and got most of their civilization after coming into Mexico.

Mr. Baldwin, contemplating these difficulties, says:

"It is probable that the Colhuas and Nahuas or Toltecs of the old books and traditions, together with the Aztecs, were all substantially the same people. They established in the country three distinct family groups of language, it is said, but the actual significance of this difference in speech has not been fully determined. These unlike groups of language have not been sufficiently analyzed and studied to justify us in assuming that they did not all come from the same original source, or that there is a more radical difference between them than between the Slavonic, Teutonic, and Scandinavian groups in Europe. These ancient Americans were distinct from each other at the time of the conquest, but not so distinct as to show much difference in their religious ideas, their mythology, their ceremonies of worship, their method of building, or in the general character of their civilization. \* \* \* \*

"It has sometimes been assumed that the Aztecs came to Mexico from the north, but there is nothing to warrant this assumption, nothing to make it probable, nothing even to explain the fact that some persons have entertained it. People of the ancient Mexican and Central American race are not found farther north than New Mexico and Arizona, where they are known as Pueblos, or Village Indians. In the old time that

was a frontier region, and the Pueblos seem to represent ancient settlers who went from the south.

"Of the Nahua predecessors of the Toltecs in Mexico, the Olmecs and Xicolancans were the most important. They were the forerunners of the great races that followed. According to Ixtlelxochitl, these people—which are conceded to be one—occupied the world in the third age; they came from the east in ships or barks to the land of Potonchan, which they commenced to populate."

Mr. Maury says:

"It is a remarkable fact that we find in America, traditions of the deluge coming infinitely near to those of the Bible and the Chaldean religion than among any people of the Old World. It is difficult to suppose that the immigration that certainly took place from Asia into North America by the Kourile and Aleutian Islands, and still does so in our day, should have brought in these memories, since no trace is found of them among those Mongol or Siberian populations which were fused with the natives of the New World. . . . The attempts that have been made to trace the origin of Mexican civilization to Asia have not yet led to any sufficiently conclusive fact. Besides, had Buddhism, which we doubt, made its way into America, it could not have introduced a myth not found in its own scriptures. The cause of these similarities between the deluvian traditions of the nations of the New World and that of the Bible remain therefore unexplained."

"The most important among the American traditions, [says Lenormant], are the Mexican, for they appear to have been definitely fixed by symbolic and mnemonic paintings before any contact with Europeans. According to these documents, the Noah of the Mexican cataclysm was Coxcox, called by certain peoples, Teocipactli or Tezpi. He had saved himself, together with his wife, Xochiquetzal, in a bark, or, according to other traditions, on a raft of cypress wood [the gopher wood of the Bible]. Paintings retracing the deluge of Coxcox have been discovered among the Aztecs, Miztecs, Zapotecs, Tlascaltecs and Mechoacaneses. The tradition of the latter is still more strikingly displayed in conformity with the story as we have it in Genesis, and in Chaldean sources. It tells how Tezpi embarked in a spacious vessel with his wife and children and several



animals, and grain whose preservation was essential to the subsistence of the human race. When the great god, Tezcatlipoca, decreed that the water should retire, Tezpi sent a vulture from the bark. The bird, feeding on the carcasses with which the earth was laden, did not return. Tezpi sent out other birds, of which the humming bird only came back. Then Tezpi, seeing that the country began to vegetate, left his ark on the mountain of Colhuacan.

"The document, however, that gives the most valuable information as to the cosmogony of the Mexicans is known as *Codex Vaticanus*, from the library in which it is preserved. It consists of four symbolic pictures, representing the four ages of the world preceding the actual one. They were copied at Cholula from a manuscript, anterior to the conquest, and accompanied by the explanatory commentary of Pedro de los Rios, a Dominican monk, who, in 1566, less than fifty years after the arrival of Cortez, devoted himself to the research of indigenous traditions as being necessary to his missionary work."

The flood legend is sculptured on the great calendar stone in the city of Mexico, which was made before the time of the Conquest.

In Delafield's work is an ancient Mexican picture representing, unmistakeably, the Bible story of Cain and Abel. Kingsborough says: "The Toltecs had paintings of a garden with a single tree standing in the midst; around the root of the tree is entwined a serpent whose head appearing above the foliage displays the face of a woman." The Mexican interpretation of the picture was that it represented the first woman, &c.

The Mexicans, like the Jews, burned incense; they anointed the body; practiced circumcision, and "they had the same laws concerning the purification of women, the same laws concerning intercourse, slaves, divorce, marriage, and kept the Ten Commandments." They offered water to strangers to wash their feet. They practiced baptism. They believed in the resurrection of the body. They believed in one Supreme God, and in his subordinate

angels; in Satan and his legions. "The painting of Boturini seems actually to represent Huitzilopochtli appearing in a burning bush in the mountain of Teoculhuacan."

Says Kingsborough:

"It is impossible when reading what Mexican mythology records of the war in heaven and of the war of Zontemonque and the other spirits; of the creation of light by the word of Tonacaticutli, and of the division of the waters; of the sins of Yztlahuahqui, and his blindness and nakedness; of the temptation of Suchiquecal, and her disobedience in gathering roses from a tree, and the consequent misery and disgrace of herself and all her posterity, — not to recognize Scriptural analogies. But the Mexican tradition of the Deluge is that which bears the most unequivocal marks of having been derived from a Hebrew source. This tradition records that a few persons escaped in the Ahuehuete, or ark of fir, when the earth was swallowed up by the deluge, the chief of whom was named Patecatle or Cipaquetona; that he invented the art of making wine; that Xelua, one of his descendants, at least one of those who escaped with him in the ark, was present at the building of the high tower, which the succeeding generation constructed with the view of escaping from the deluge should it again occur; that Tonacatecutle, incensed at their presumption, destroyed the tower with lightning, confounded their language and dispersed them; and that Xelua led a colony to the New World." *Mex. Antiq. tom. vi.*

Confession and penance were practiced in Mexico; the priesthood was hereditary; there were vestal virgins, pledged to celibacy under penalty of death. The Mexicans divided the year into eighteen months of thirty days each, and added five intercalary days. This is not the ancient system, and is doubtless the one formed by the Toltecs while wandering, yet the majority of the names of the twenty days of the month are those of a zodiac used by all the ancient Asiatic nations. The priests of Mexico directed the training of children; they consecrated marriages, comforted the sick and dying and absolved sinners; their vows required the forfeiture of

their lives for any violation of their obligations; they were forbidden to marry; they lived according to the severest rules of morality, prayer, fasting, flagellation, preaching, etc. There were convents not unlike those of the present day in the same localities. There were orders of monks in addition to the regular priesthood. Sacrifice and atonement for sin were believed in and practiced. The Mexicans had an ark, the abiding place of God, and too sacred to be touched by any one but a priest. At the time of naming a child they sprinkled its lips and bosom with water and "the Lord was implored to permit the holy drops to wash away the sin that was given it before the foundation of the world." Mr. Bancroft describes their baptism of infants, thus:

"The midwife gave the child to taste of the water, putting her moistened finger into its mouth, and said, 'Take this; by this thou hast to live on the earth, to grow and to flourish; through this we get all things that support life on the earth; receive it.' Then with moistened fingers she touched the breast of the child, and said, 'Behold the pure water that washes and cleanses thy heart, that removes all filthiness; receive it; may the goddess see good to purify and cleanse thy heart.' Then the midwife poured water upon the head of the child, saying, 'O, my grandson—my son—take this water of the Lord of the world, which is thy life, invigorating and refreshing, washing and cleansing. I pray that this celestial water, blue and light-blue, may enter into thy body and there live; I pray that it may destroy in thee and put away from thee all the things evil and adverse that were given thee before the beginning of the world. . . . Wheresoever thou art in this child, O thou hurtful thing, begone; leave it, put thyself apart; for now does it live anew, and anew is it born; now again is it purified and changed; now again is it shaped and engendered by our mother, the goddess of water,"

According to Charnay the religion of the Toltecs was pure and simple. They sacrificed only fruits and flowers according to the instructions of Quetzalcoatl, their

god. They used the cross extensively. Carved on their monuments, are lions and elephants. They seem to have had horses, sheep and cattle, as fossilized bones of these animals have been found by Mr. Charnay at Tula.

According to a note in vol. iii. of *Explorations for a Railroad Route from the Mississippi to the Pacific*:

"Many Indians of the Zuni tribe are white. They have a fair skin, blue eyes, chesnut or auburn hair, and are quite good looking. They claim to be full-blooded Zunians, and have no tradition of inter-marriage with any foreign race. The circumstance creates no surprise among this people, for from time immemorial a similar class of people has existed among them."

The above account brings unsettled questions to view. Albinos are numerous among the Moquis and part of them have blue eyes, but the description of the Zunians will not apply to Albinos. The Yaquis, of Northern Mexico, or part of them, are described as dark-skinned, but having sandy whiskers and blue eyes.

The Indians of the Parian Gulf have "fair hair." On an ancient vase found at Tula a bearded figure grasps a beardless figure by the arm. In Mexico were tribes of reddish olive, and individuals of light complexion, and the conquerors said many of them were indistinguishable from some Europeans. When Brasseur de Bourbourg was surrounded with his Indians of Rabinal, he could imagine himself among so many Arabs, because that in appearance they were the same. It is no violation of the probabilities to suppose that the ancestors of these men supplied the Arabic elements in the languages of Peru.

Mrs. Le Plongeon in article before noticed, writing at Chichen says:

"At the north end of the gymnasium there is a structure that may very well have been a box from which the royal family witnessed the games. . . . The back wall and sides of this box

are covered with bass-reliefs that do great credit to the dead and forgotten artists. They represent human figures in various dresses and attitudes, and landscape. There is one face with Semetic features and full beard. There is not the least doubt that a bearded race dwelt here, for many bearded men are carved in stone, and nearly all seem to be in the act of worshipping."

Desire Charnay, in *N. A. Review*, Jan. 1881, says;

"The Toltecs were fair, robust and bearded."

The conclusion that harmonizes the facts and conflicts with no one of them is, that there was in Mexico a pre-toltec nation, of the Hebrew race and Hebrew faith, probably the same that are represented in the histories by the name, Nahoas.

The myths of the eastern continent have always been underrated, as the facts in this book attest. What was held in skeptical disfavor by those who made up the world's verdicts, have proved to be wonderful realities. So the myths and distorted traditions of the Western World hold truths that are vaster and grander than have been conceived of. One of the lessons gained is that God is not a tutelar divinity, as the ancients imagined, and as the moderns are slow to unlearn. His cause in the earth is not local. He has fixed the bounds of the habitations, and the nations are running their appointed courses under a general providence; and in these myths we may see that all have had knowledge, not only of him but, from him, It ought not be a puzzle to the philosopher to find God in the codices and monuments on this side of the sea, in view of what has been learned of like nature beyond the sea.

The Aztecs were a degraded race compared with their predecessors, yet there were poets, orators and philosophers among them, as their literature abundantly proves. We must of logical necessity admit their per-

sistent claim to common descent from the Patriarchs. The student of the near future will, by comparing these legends and deciphering more of the documents, unfold the great world-truths now so tauntingly glinted forth.

## CHAPTER XVII.

### THE MOUND-MEN

The monuments of the ancient races are continuous from Mexico, through Texas, to the mound region of the Mississippi Valley. Beginning at the northern limit we find that the fortifications in Western New York have been a theme of discussion from the time of their discovery till the present. Squier decided that they were entirely the works of the "Red Indians." There were traces of wooden palisades on the tops of the ridges of earth, and it was therefore supposed that the Iriquois had occupied them. Whittlesey, writing later, attributed their construction to a people anterior to the Red Indians. Foster and Short, the latter latest, pronounce them, with some explanations, works of the Mound builders—whatever that may mean; and they are called the frontier works of the Mound-builders. The copper mines of Isle Royal, in Lake Superior, were worked extensively and to a great depth in prehistoric times. The great lakes make a pretty well defined northern boundary of the ancient domain. The Apalachian chain is its eastern boundary. The western border did not extend much beyond the Mississippi, but is not well defined. In the Ohio valley are multitudinous heaps that commemorate the densest populations; there are most conspicuous the temple mounds that attest the universality of the instinct of worship; there are most

numerous the enclosures devoted to the games and ceremonies of a prosperous people, and there, more especially, are great lines of fortifications and look-outs that tell of protracted war. It has been observed that the same sagacity that chose the site for the Queen City of the West, covered it at a former time with circumvallations and mounds.

The graded ways near Piketown are similar to the double stone walls of Grand Chimu, Peru, but neither work is understood.

The military works, aside from those mentioned of Western New York, are fortified eminences and mounds which served as lookouts. The most remarkable of the former class is Fort Ancient, on the Little Miami, built upon an eminence two hundred and thirty feet above the stream, with a circuit of works five miles in extent, providing room for "60,000 soldiers and their families." It was one of a line of works extending across the state, and is supposed to have served to check the inroads of savages from the north, but as there were similar fortifications in Tennessee, the incursions may have come from that direction. Squier and Davis were first to observe and report a "system of defenses, extending from the sources of the Alleghany and Susquehanna in New York, diagonally across the country, through Central and northern Ohio to the Wabash." "Within this range," say they, "the works which are regarded as defensive are largest and most numerous." Mr. Short describes the mounds that are called look-outs, which extend throughout all the works, and says: "The Mound-builders, in the latter period of their occupancy, when apprehensive of danger from their enemies, employed a system of signal telegraph."

Many enclosures that have been classed as military



have the trench inside of the embankment, suggesting the symbolism of the sacred mount.

The works at Newark are the most magnificent. Mr. Squire says of them:

"Covered with the gigantic trees of a primitive forest, the work truly presents a grand and impressive appearance; and in entering the ancient avenues for the first time, the visitor does not fail to experience a sensation of awe, such as he might feel in passing the portals of an Egyptian temple, or in gazing upon the ruins of Petra in the desert."

The ancient Tennesseans buried some of their dead in stone coffins; many of the skeletons measure six feet; one is described as of immense length. The southern part of the Mississippi valley is studded with mounds. Seltzertown is a mound as large as that of Tabokia, with smaller ones on its top, something like Meru. The mounds of the southwest present such striking affinities with those of Mexico that the question of identity is no longer discussed; they extend continuously and establish an actual union.

The general contents of the mounds are disappointing; hammered copper, stone ornaments and rude cloth are not in keeping with the vast military works described. There must be something not yet revealed, as partially manifested by the discovery of brass, including fragments of helmets, at Scipio, N. Y. (Priest's Antiquities, p 254). Bronze statues have been found in Central America; the Toltecs used bronze; these facts give importance to the following account of a discovery at Marietta:

"Lying immediatly over or on the forehead of the body were found three large circular ornaments, or ornaments for a sword-belt or buckler; they are composed of copper, overlaid with a thick plate of silver. The fronts are slightly convex, with a depression like a cup in the center, and they measure two inches and a quarter across the face of each. On the back

side, opposite the depressed portion, is a copper rivet or nail, around which are two separate plates by which they were fastened to the leather. Two small pieces of leather were found lying between the plates of one of the bosses; they resemble the skin of a mummy, and seem to have been preserved by the salts of the copper. Near the side of the body was found a plate of silver, which appears to have been the upper part of a sword scabbard; it is six inches in length, two in breadth, and weighs one ounce. It seems to have been fastened to the scabbard by three or four rivets, the holes of which remain in the silver. Two or three pieces of copper tube were also found, filled with iron rust. These pieces, from their appearance, composed the lower end of the scabbard, near the point of the sword. No signs of the sword itself were discovered, except the rust above mentioned."

Mr. Squire has added his criticism as follows:

"These articles have been critically examined, and it is beyond doubt that the copper bosses were absolutely plated, not overlaid, with silver. Between the copper and the silver exists a connection such as, it seems to me, could only be produced by heat, and if it is admitted that these are genuine relics of the Mound-builders, it must at the same time be admitted that they possessed the difficult art of plating one metal upon another. There is but one alternative, viz. that they had occasional or constant intercourse with a people advanced in the arts, from whom these articles were obtained. Again, if Dr. Hildreth is not mistaken, oxydized iron or steel was also discovered in connection with the above remains, from which follows the extraordinary conclusion that the Mound-builders were acquainted with the use of iron, the conclusion being, of course, subject to the improbable alternative already mentioned."

The discovery at Newark of a Masonic keystone, inscribed with Hebrew letters, would, if acknowledged as genuine, serve to connect the stone pyramid and other works at Newark, with the Hebrew speech and Masonic emblems in Central and South America; but faith in Wyrick's find, like Wyrick's self, lies in its tomb. Whittlesey saw the stone the hour it was found and before it was cleaned, and certified to its genuineness and to

its antiquity and to the antique form of the letters; but he afterward reversed his decision without explanation, and all on both continents who had followed him up the hill followed him down again.

In the report of Davenport Academy for 1882 is an interpretation of tablets found in a mound in that vicinity, that confirms the conclusions arrived at:

"The tablets Nos. I., III, IV., contain nearly 200 characters, of which, however, 16 occur several times. The remaining 150 or more different figures, the human and animal delineations not being taken into the account, demonstrate that the primitive inhabitants of the country did not use the simple Noachian alphabet of twenty-five letters, but a great number of syllabic signs, originated from the said alphabet, as was and still is the case in Egypt, Japan, Corea, China and Central Africa.

"The harmony of Iowa, of Mexican, and of South American characters, puts it beyond question that all the primitive inhabitants of America must have descended from the same aborigines.

"Plate I. shows a sacrificial festivity. The fire and flame upon a hill are apparent. The top of the hill is encompassed by a stone wall. . . The sacrifice is offered to the sun and the moon and the twelve great gods of the starry heavens. . . . It is evident that the North American Indians formerly worshiped the seven planets and twelve signs of the Zodiac, i. e., the twelve great gods of the nations of antiquity.

"Plate II.—It is a well known fact that the history of the Deluge has been preserved amongst the most different nations of America, and the universality of the Noachian inundation of the globe has been placed beyond the reach of controversy by an excellent treatise of Paiana. . . . On a Mexican temple the deluge was represented by the image of an immense ocean, bearing a single boat occupied only by a male and a female. Instead of a dove, already forgotten by the ancient Mexicans, a humming bird returns with the olive leaf. . . . In contemplating the Davenport tablet what do we find? First we distinguish thirty or more animals, well known in the present world, of which the most interesting is the elephant, not at all domestic in America. A number of these animals appear included in two

large cases, intersected with lattice-work. In the midst of these animals we see a patriarch with the sceptre in his hand, and behind him a sitting woman; apart from these we notice three other men, and three likewise sitting women, but scattered among the animals.

"Plate III.—This tablet . . . represents a planetary configuration, the twelve signs of the Zodiac, known to all nations of old, and the seven planets, conjoined with six different signs. . . The figures of the signs are the same which we find depicted on Egyptian, Greek, Roman and other monuments. . . The signs Aries, Taurus, Gemini, are plain enough. Gemini is expressed by two sitting children, like the constellation of Gemini, at present Castor and Pollux. Cancer is expressed by the head and shears of the animal. Leo and Virgo are likewise naturally delineated; and Virgo, as it seems to me, bears in her, hand Spica. The same is to be said of the figures of Libra Scorpio and Sagitarius. The latter is expressed by a bow and arrow, being nearly invisible. Capricornus was, as we learn from the astronomical monuments of the Egyptians, a species of antelope, and the same animal, though a little deformed, resembles our Capricornus. Aquarius and Pisces explain themselves, for the former was on ancient monuments very often symbolized by an amphora. . . . These short lines placed below Pisces, Gemini, Virgo and Sagitarius argue that at that time; at the beginning of spring, the sun stood in Pisces. . . It being known that in 1579 B. C., the sun entered the constellation of Aries on the day of the vernal equinox, our planetary configuration may have been observed before the year 1579 B. C. The result will certainly be confirmed so soon as the astronomical signification of the Nos. 2, 3, 5, 9, 11, 12, will have been fixed by other researches, which is not impossible. \* \* \* \*

"Plate VIII. is a memorial of a great eclipse of the sun. \* \*

"Results:

1. The primitive inhabitants of America were no pre-adamites, nor offspring of the monkeys, but Noachites.
2. They belonged to the same nation by which Mexico and South America were populated, after the dispersion of the nations in 1590. B. C.
3. The literature of the American Indians evidences that they immigrated from Japan or Corea or proper China.

4. They must have come over prior to the year 1579 B. C.

5. Our Indians, as well as those in Mexico and South America knew the history of the deluge, especially that Noah's family then consisted of eight persons.

6. The primitive inhabitants of America were much more civilized than our present Indians.

7. The former understood the art of writing and used a great many syllabic characters, based upon the Noachian alphabet, and wrote from left to the right hand, like the Chinese.

8. They were acquainted with the seven planets and the twelve signs of the zodiac, and they referred the same stars to the same constellations as did the Chaldeans, Egyptians, Greeks, Romans and others.

9. They had solar years and solar months, even twelve hours of each day. They knew the cardinal points of the Zodiac, and cardinal days of the year.

10. Their religious creed was that of the Babylonians, Egyptians, Assyrians, Greeks, Romans, &c., because they worshiped the planets and the twelve gods of the Zodiac by sacrifices."

Three of the characters on these tablets are almost identical with three in an unread inscription on a bronze celt described by J. Lubbock.

Some persons whose positions require that they should object to the above report now, or forever hold their peace, have risen and objected; but with the many concordant facts before it, it falls into line without a shock. It prepares the way for another piece of evidence that is like a red flag in a *plaza de toros*.

In consideration for those who have no criterion but respectability and authority, Mr. Baneroft's statement is given. After describing Hebrew relics found at Pittsfield he says: "The other discovery was made in Ohio, and was seen by my father, Mr. A. A. Bancroft, who thus describes it:

"About eight miles south-east of Newark there was formerly a large mound composed of masses of freestone, which had been brought from some distance and thrown into a heap without

much placing or care. In early days, stone being scarce, the settlers carried away the mound piece by piece, to use for building purposes, so that in a few years there was little more than a large flattened heap of rubbish remaining. Some fifteen years ago, the county surveyor (I have forgotten his name), who had for some time been searching ancient works, turned his attention to this particular pile. He employed a number of men and proceeded at once to open it. Before long he was rewarded by finding in the center and near the surface a bed of the tough clay generally known as pipe clay, which must have been brought from a distance of some twelve miles. Imbedded in the clay was a coffin, dug out of a burr oak log, and in a pretty good state of preservation. In the coffin was a skeleton, with quite a number of stone ornaments and emblems, and some brass rings, suitable for bracelets or anklets. These being removed, they dug deeper, and soon discovered a stone dressed to an oblong shape, about eighteen inches long and twelve thick, which proved to be a casket, neatly fitted and completely water-tight, containing a slab of stone of hard and fine quality, an inch and a half thick, eight inches long, four inches and a half wide at one end, and tapering to three inches at the other. Upon the face of the slab was the figure of a man, apparently a priest, with a long flowing beard, and a robe reaching to his feet. Over his head was a curved line of characters, and upon the edges and back of the stone were closely and neatly carved letters. The slab, which I saw myself, was shown to the Episcopalian clergyman of Newark; and he pronounced the writing to be the Ten Commandments in ancient Hebrew."

The *Prophetic Watchman*, after describing a Hebrew relic said to have been found in Wilson's mound, near Newark, and also the Masonic emblem before noticed, describes the one generally known as the Decalogue stone, as follows:

"The last relic is an object of much interest. It was found in 1860 and has engraven upon it a figure of Moses, and the Ten Commandments. One side is depressed and the reverse protrudes. Over the figure there is a Hebrew word signifying 'Moses.' The other inscriptions are almost literally the words found in some parts of the Bible, and the Ten Commandments

are given in part and entirely—the longest being abbreviated. The alphabet used, it is thought, is the original Hebrew one, as there are letters known in the Hebrew alphabet [not] now in use, but bearing a resemblance to them. All things on this stone point to the time before Ezra, to the lost tribes of Israel, and the theory is, that some one of these tribes found their way into this continent, and settled where the state of Ohio now exists."

What follows is from the *Israelite Indeed*, May 1861, published at New York, and edited by Dr. Lederer:

"We suppose that many, if not most of our readers have seen, in religious as well as secular papers, the accounts of some relics which were found a few months ago in a mound near Newark, Ohio. These relics consist of stones, in strange shapes, bearing Hebrew inscriptions, which makes the case particularly interesting to me, as a Hebrew. I have read, therefore, with great interest, all that has been published concerning them, and studied the opinions of different men of science and learning, who have expressed them in public; but I desired to see the objects themselves, to put my finger on the relics which bear inscriptions in the holy language which once was written with the finger of God upon tables of stone; a language written and spoken by the prophets of Israel, who predicted the main features, not only of the history of Israel, but also of the world at large. It is one of the peculiar and national characteristics of the Jews to feel a sacred awe for that language, and even for "the square characters" in which it is written, so that every written or printed Hebrew page is called "Shemos," by which the people mean to say, a paper on which holy names are printed or written. A pious Jew would never use any Hebrew book or paper for any secular purpose whatever, and carefully picks up every bit and burns it. Being now, by the grace of God, an "Israelite Indeed," believing in Him concerning whom Moses and the prophets did write, that sacred language has increased in its charming influence upon my mind; this may explain my desire to see those relics with the Hebrew inscriptions, without, however, entertaining the least hope of ever having that wish realized. This time, however, I was gladly disappointed; for, in calling a few days ago on my friend, Mr. Theodore Dwight, (the Recording Secretary of the "American Ethnological Society," and my



associate in the editorship of this Magazine), my eyes met with the very objects of my desire. That I examined these antiquities carefully, none of our readers will, I think, entertain any doubt. I recognized all the letters except one, (the *ayin*), though the forms of many of them are different from those now in use. This, however is not the case with the stone found first, (viz., in July 1860) which has the form of an ancient jar, bearing Hebrew inscriptions on its four sides, which are in perfectly such characters as those generally in use now. I can not form any opinion concerning the use or meaning of this, which was found first, as the inscriptions do not lead to any suggestions whatever. They are as follows: 1. "*Debar Jehovah*," (meaning the Word of Jehovah). 2. "*Kodesh Kodeshim*" (The Holy of Holies). 3. "*Thorath Jehovah*," (The Law of Jehovah), and 4. "*Melek Aretz*," (King of the Earth).

"What was it intended for? Is it, as some suppose, a relic of Free-masonry? We can not concur with that idea, because the first question which would suggest itself to our mind is: How did this relic get into a mound of the ancient Indians? and that, too, at such a considerable depth, and altogether singular? We must leave the solution of this problem to after days, when men of industry and love for antiquities shall perhaps succeed in discovering more relics, by which the present ones may find an explanation.

"This, however, is not the case with that before mentioned which was found on the first of November, last [1860]. It is evident—at least to my mind—that the writer, or carver, intended to perpetuate the essence of the Divine law, which could not have been done in a better way than by engraving it on a stone, of such a nature as should be able to resist all influences of the destroying tooth of time. It is also evident to my mind, that the writer was not a Jew or an Israelite as some suppose, but a proselyte, one who had been taught by a Hebrew, and perhaps converted to abandon his idols, to believe in one living and invisible God, and to keep his commandments. My reasons for believing the writer not to have been a Jew, are briefly these: 1. The veneration which the Hebrews of all classes pay to the Holy Scriptures and particularly to the five books of Moses, is so great that the slightest alteration, even of a point, is considered sinful; and the roll from which they read in the synagogue,



in which is found any alteration, transposition of letters, or incorrectness—as, for instance, a *cheth* instead of a *hay*, must be immediately laid by, and not allowed to be used, until corrected. A Hebrew, therefore, who knew how to write the Ten Commandments, would have either written them properly or not at all; and as there are many mistakes in that engraving; some letters entirely wanting, some transposed, and some superfluous, I conclude that the writer was not a Hebrew. 2. The order, or rather disorder, in which the Ten Commandments are engraved—of which we have nothing of a similar kind elsewhere—proves that the author was not a Hebrew. 3. The presence of a human figure, however, is the strongest objection against the supposition that the writer was a Hebrew. Though, in more recent times, after the invention of printing, the Jews began to imitate the gentiles, in having the figures of Moses, Aaron, David, and Solomon on the title pages of their printed Bibles and prayer-books; yet, in ancient days—the age when this stone must have been prepared—no Hebrew would have dared to carve any human figure, even that of Moses, in connection with the Ten Commandments. That this figure led to a fatal mistake, is evident in the fact, that the Reverend and learned John W. McCarty, of Newark, Ohio, who first deciphered and read the inscription, read the word *Moshe*—Moses—over the head of the figure, in connection with the next line on the bass-relief, commencing: “Who brought thee out from the land of Egypt;” thus making Moses instead of Jehovah, the the real deliverer of Israel.

“The discovery of that very remarkable antiquity confirmed me in my opinion, not that the aborigines of America are of Hebrew descent, but that, at some remote age and in some unknown way, one or more pious and distinguished Hebrews came over to this continent, became the teachers of some of the wild tribes of America, and thus introduced not only the knowledge of the true and living Jehovah, but to some extent Jewish, or rather Mosaic, rites and ceremonies also. This, I think, is the real reason why, after the invasion of this continent by the priest-ridden and fanatic Spaniards and Portuguese, so many things resembling Judaism, and the belief in one who came to enlighten them, departed and promised to come again, was found among the southern tribes of Indians, and all pic-

tures, engravings and signs of it were destroyed by superstitious priests and monks.

"One, or a number of those believing Indians, seeing that, in the absence of their teachers, the people were falling gradually back into their old pagan habits, became alarmed, and fearing that, in a short time, all would be forgotten and lost, concluded to preserve the essence of the faith, at least, by engraving it on a table or stone. They did it to the best of their knowledge of the Hebrew writing, as well as of the construction of the passage.

"The form of the characters is neither the modern Hebrew, (adopted by the High council in consequence of the fact that the "Cuthiyun," or Samaritans, adopted the ancient Hebrew), nor is it the Samaritan, which shows again that the writer or writers had already forgotten much. Of one thing, however, I am morally convinced: that this stone is a genuine relic of antiquity, as it would be a greater difficulty to believe in the invention of such a strange mixture of characters, disorder of combination, and innocent blunders, than to believe it the handiwork of one long passed away."

It is time Mr. Wyrick should be heard; the following is the text of an illustrated pamphlet he published:

"Representation of the two stones with characters inscribed upon them, that were found by D. Wyrick, during the summer of 1860, near Newark, Ohio:

The following is a representation of the four sides of the supposed key-stone that was found on the 29th day of June, 1860, in a sink or depression, commonly denominated well-holes, whilst looking for human bones that said holes were said to contain. The object of looking for human bones was to ascertain the truth of such assertion. This stone is in the shape and size represented by the cuts, and has upon each of the four sides a Hebrew inscription in Hebrew character, which when translated reads: "The King of the Earth;" "The Word of the Lord;" "The Laws of Jehovah;" "The Holy of Holies."

"The following four cuts are those of the four sides of a very singular stone found encased in a stone box buried some twenty feet in the earth, or in the earth of a tremendous stone mound. This stone was found on the first day of November, 1861, in company with five others while examining the condition and character of a bed of fire-clay that was found beneath a portion

of this stone mound after it had been mostly removed, for protection purposes, to banks of canal and reservoir.

"In the first place, in removing this stone pile which was said to have been forty or fifty feet high, rising from a base whose diameter is 182 feet, some of the work hands came to a mound of pure clay, of which they say there was, or is, quite a number situated just within the periphery of this stone base, entirely around it, and all covered up from view by this enormous stone stack. But in this one, while digging out some very suitable flat stones for protection, and that seemed to be imbedded in this clay, they found something like the shell of an old log, on which lay seven copper rings, with the appearance of some extremely coarse cloth. This was shown to several and talked of for some days, then another person was induced by curiosity to make some further examinations. He removed this old shell, and, in doing so, found that it appeared to be the cover of another piece of timber resembling a large wooden trough. In this he also found some of the apparently coarse cloth. Indeed, he says that it appeared to him as if the whole interior of the trough had been lined with this material, but it was so rotten as to utterly prevent securing a piece as large as his thumb-nail. He also found within this trough or log, a parcel of human bones, a locket of very fine black hair about six or eight inches long, and ten of those copper rings, identical with those found upon the cover or the lid. He then covered it all over again, taking with him however, the rings, as auriferous, and saying little about the matter. The place remained at rest for several years, when, in July, last (1860), I happened to see a piece of the wooden structure and four of the rings; and learning that the piece of timber in which they were found was still in the earth, under the prospect of procuring an ancient sarcophagus, not Egyptian nor Phœnician, but American, I repaired to the place with some work-hands and sacrilegiously took it up. From the appearance of the place I stated that it had been laid in a concave basin made of impervious clay purposely to receive it. This was thought by some to be rather doubtful from the cursory examination I had made, and that more thorough examination would show otherwise. Determined therefore to know the true condition of the place, I resolved to make the examination satisfactory the very first time I

should be at the place with men and tools to do so. Time rolled away from July until the first day of November before I met with an opportunity to put my threat into execution. The place had become all filled up again by the natural tumbling down of the loose stones, and the running over it by the cattle, &c., so that it took three of us working hard from early in the morning till nearly three o'clock in the afternoon, to reach the clay-bed with sufficient removal of the detritus to effect the examination desired. When the matter of controversy had been settled by finding things as I had reported, one of the party (Dr. Nichol) proposed ascertaining the thickness of the clay strata, and accordingly we dug a hole into it. This showed it to be a bed of very tough fire-clay, of the color of putty, that has, from appearances, never been disturbed since the day it was put there. It appeared to be a strata of about two feet in thickness, and from near the under surface, imbedded in this clay, the stone box (a representation of which, as to size and shape, is given on the last page of this pamphlet) was taken whilst digging in the hole thus made in the clay, in which was encased an inscribed stone of a block color, and, as is shown by the following four cuts of the four sides of it, with the characters on each side, the English of which appears to be an abridgment of the Ten Commandments.

"The translation, as given by Rev. J. W. McCarty:

"Moses (this word appears above the head of the image) who brought thee out of the land of Egypt and out of the house of servants. I am Jehovah, thy God. There shall not be to thee Gods other than me before me. Thou shalt not make for thyself a graven image. Thou shalt not bow down to them, nor worship them. Thou shalt not take the name of Jehovah, thy God, in vain. Remember the Sabbath day to stand by it; the six of days thou shalt do all thy work. Honor thy father and thy mother. Thou shalt not murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor's house. Thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.'

"would it not require a very profound scholar in Hebrew to make such an abridgment of the Hebrew Decalogue, with

foreign characters as is made above?—better by far than any we have ever known to have been with us, except the clergy, and of these we would not dare to presume that any one knowing the Hebrew would ever think of being guilty of so presumptuous an act? Bacon's arrant school boy, borrowing a Hebrew Bible, even in Ohio, of some minister, and whittling a hone-stone into gin bottles (Bacon's Life elixir) forever, with all the jack-knives in Christendom, could not produce (even in Ohio) such an outrage or piece of scholarship."

The age of the key-stone is a doubtful point. Mr. J. J. Benjamin, Dr. Lilienthal and W. L. Cunningham, said the letters of the inscription were of the time of Ezra. The concessions made a few pages back were premature. The science of archæology is not complete without the key-stone. Wyrick builded better than he knew. Mr. Whittlesey's first statements were made before the mists of prejudice had clouded his noble mind. He wrote in the *Ohio Farmer*, in 1860, as follows:

"Examining it (the Holy Stone), and hastily brushing off the dirt, he (Wyrick) saw, to his great surprise, that it had on its sides, plainly engraved characters. Somewhat excited, he rubbed off more of the adhering soil, and the revealed characters were large and distinct, and are the ancient Hebrew. The form of the stone is that of a truncated pyramid, with a rectangular base of two inches by one and a half, and rising about five inches. It is of compact quartz, brownish-yellow in color, every part of the stone being smoothly ground and polished. . The stone is evidently ancient, as well as all the marks upon it."

In a lecture at Monroeville, Ohio, in 1863, Mr. W. said:

"I found Mr. Wyrick to be a great enthusiast on the subject of the mounds, who spent much of his time making excavations amongst them; was physically much disabled by rheumatism, from which he suffered intensely. His fingers were swollen and distorted, and his feet so enlarged as to render them useless. He is wholly a self-taught man, in many respects a man of genius. When he was able to get about he surveyed lands, having been the county surveyor. In his humble home

were many relics he had disintombed from the earth-works of Licking county, to which I shall make further reference. Mr. Dille, who has known him from a child, has full confidence in his statements. He states that the idea of deception is out of the question. "Mr. W. was a man," he said, "who might be easily imposed upon, but who would not play the part of deceiver himself."

In a letter to the writer, of July 12th, 1884, he says:

"I doubt if any one has spent more time in the last fifty years in visiting, examining and surveying the earth mounds of Ohio, and their relics, and in intercourse with residents of their vicinity, than I have. My convictions are the result of observation, not of theory, my own or other's. I was in Newark, Ohio, June 29th, 1860, when Wyrick produced his first inscribed stone. Generals Wool and Dille and myself took him and his boy into a buggy immediately and went to the spot where he said the Holy Stone was found, of which I have a fac-simile tracing he made for me. He had spit upon it tobacco juice, and rubbed off most of the earth, but some remained in the grooves yet. I thought the surroundings indicated an age of about fifty years. It was taken to a Hebrew scholar, the Reverend Mr. McCarty, in town, who read the inscription and said the characters were of the 12th century, A. D., and that the stone was a Masonic emblem, called the keystone, on which the owner could inscribe such matter as he chose. I am neither a modern nor a Hebrew scholar. One side was *Kodash Kodashcem*; another was *Torah* and a word for Jehovah; then *Malach Aratz*, or *Eretz*, and the other, *Debah Fehovah*. Mr. McCarty's reading was substantially the same as that of Jewish scholars: Holy of Holies; Law of God; King of the Earth, is Most Holy, or the Word of God. Our belief then was that Wyrick had found it as reported, and that since the historical period it had been lost or buried there, in the center of one of those circular excavations common in the old earth-works.

It was not until more than a year afterward that suspicion fell on Wyrick, when he produced the stone box, the effigy of Moses, and the Ten Commandments, from an excavation beneath the great stone mound near Jacktown, Licking Co., Ohio. He was regarded by his neighbors as a very singular man, who had a theory that the Jews constructed our ancient works and

that Moses was once in this country. On this subject he was almost wild.

"Since then I have repeatedly been in that country, and after many years of inquiry am convinced that he fabricated both stones."

In tract No. 53. Mr. W. adds:

"Dr. Nichols discredited the antiquity of the inscribed stone and the box, and stated that Wyrick had been there alone, before he invited the party to go with him. \* \* \* \*

"At Newark more credit was given to the statements of Wyrick than of Nichols, which so annoyed the latter that he fabricated two or more specimens, to show how easily people could be deceived. \* \* \* \*

"On the part of the supporters of the genuineness of the Johnson finds, they point to the bad reputation of Nichols for veracity."

The Johnson find, referred to, is a smaller keystone, inscribed in old Hebrew, found in 1867 beneath the stone mound, and reported to the congress at Nancy.

One more fact makes up the case: MacLean, following Whittlesey, bases his indictment of Wyrick upon the discovery of a Hebrew Bible among his "valuable relics." If it contained such characters as the inscriptions, he ought have said as much, and then shown how such combinations as Lederer describes could be got out of it by an "uneducated man" or any other. This proof is a boomerang. Wyrick did not copy and could not invent. We must keep to the facts. Lederer says: "The form of the characters is neither the modern Hebrew nor the Samaritan; . . . the writers had forgotten much". The language was undergoing change, and the changes resulting on this continent were not identical with those on the other—what else can Lederer mean? He calls the mixture of characters an invention, and strange, and speaks of the disorder of the combination; all of which shows that the inscription was not patterned af-



ter anything extant. These are statements of an unbiased and capable man. One or more of a people who had, by their isolation forgotten much, in forms that are strange, give the essence of the faith according to their ability to construct the passages. Of the order in which the commandments are given he says: "We have nothing of the kind elsewhere." Wyrick underrated the strength of his case when he conceded that the clergy had sufficient learning to invent such a composition.

That man of a "bad reputation for veracity," mistook the scent. He thought to make the case turn on his ability to manufacture relics. By this he gave away his cause. His strong-hold should have been in proving or, at least, asserting that the tough, compact, impervious fire-clay described by Wyrick, had been disturbed. Having feared and failed to do that, he missed his only chance for savory notoriety, and it is impossible for him to whittle his way out of a predicament that is bad—even in Ohio.

Some authors think that the truncated mounds and pyramids of Ohio exhibit the gradual growth of the ideas fully realized in the superior structures of Mexico in a later age, but there is no proof that the rudest mounds are older than the finest temples. The facts tend to the opposite conclusion; for while at Tula the bones of cattle and horses are fossilized, the palisades of western New York endured, undecomposed, till historic times. Perhaps the moundbuilders, being an agricultural people, remote from the seats of wealth and empire, performed the national ceremonies in a less extravagant way than their brethren of the south. There is no evidence of the migration to the southward at any age, either gradual or hurried. Toltecs may be a misnomer, Nahoas is better. The people meant are they who used



bronze and iron, and had cattle and horses, and white faces. All the migrations, as seen in former chapters, were from the south. The expulsions were from the south; the indistinct legends concerning the overthrow of Xibalba and of the Colhuans, and other pre-toltec nations, probably involved the fate of the Mound-builders. Chichimecs, means barbarous hordes. We can not suppose that such tribes occupied the cold north so long ago, and there are no forts anywhere southward. One point may be insisted upon—the retreat was northward. The route is marked by fortifications and not by temple mounds. In Tennessee they fought; in Ohio they made their great struggle and fell back; in Western New York was their final stand; there their works end; there they vanish from sight.

An acquaintance, H. A. Stebbins, heard an educated Seneca Indian lecture near Decatur, Michigan, in June, 1868, and from notes taken at the time, published an account, from which the following extracts are made:

“He was a Methodist preacher. . . . He had a chart representing the traditions mentioned, appeared honest in his statements, and was evidently lecturing as a speculation, not realizing what truths he told.

“He believed that they were descendants of Israel, and children of the East; that when they die, or at some future time, they would return to that country, just over which the spirit land is, or was.

“The Aztecs had a tradition of a wise and good king, who lived in a golden palace. Hard questions were put to the king, but he never failed to answer wisely, . . . The name of the city of this king, in Cherokee, was Tagiulath.

“Their traditions were that it was the will of God that they should journey to a strange land and far country. Their leader was a man of stature of about the height of eight and a half feet. He saw the Great Spirit face to face, talked with him, and had revelations from him to guide them on their journey.

A pillar, or guide of some kind, went before them, while with them they had a box containing precious stones, which none were permitted to use except those appointed to their charge. They journeyed for over a year, at least, before they came to the great water at which they received a revelation, as tradition states, and a narrow path was formed across the water. A southward course of 1,500 miles brought them to a race of people who were of greater height, and lived in large towns and cities. A war ensued, and the first people were destroyed. The latter then came to the land of the Aztecs.

"An Obijway legend placed the time when these people, or Indians, inhabited this land to 2,500 years ago; and a legend of theirs or the former people, stated, that they had knowledge of the Egyptians, of their pyramids and manner of building.

"The lecturer said he might refer to 150 words closely resembling the Hebrew, the Seneca language being specially like it in some respects. He thought that getting a knowledge of the Hebrew was a key to the Indian language.

"A tradition which came down through many generations, told of a celestial person being born; born of Manito, but of an earthly mother; Manito being the Great Spirit, the master of life. This being, so born, went to and is now in a cold north country. When the Whites discover this country and the person comes forth, the earth will burst into flame. The Indians had a saying that the Whites would drive them from this land.

"He then sang a song, of which one line struck me very forcibly: 'Ephraim, I have seen your afflictions, but you shall live.'"

This line of Indian song justifies the seeming absurd assumption made at a previous stage, that the four brothers who colonized Peru were of the house of Joseph. How like it is to what Jeremiah wrote: "I have surely heard Ephraim bemoaning himself. . . Is he my son? . . . My bowels are troubled for him." The Indian chant stirs the song-spirit within. It is the pæan of the World-Story, and brings it to a fitting close; but other facts remain.

Catlin gives the following account of a ceremonial custom maintained by the Mandan Indians:

"In the center of the village is an open space or public square 150 feet in diameter, and circular in form, which is used for all public games and festivals, shows and exhibitions. The lodges about this open space front in, with their doors toward the center; and in the middle of this stands an object of great religious veneration, on account of the importance it has in connection with the annual religious ceremonies. This object is in the form of a large hog's head, some eight or ten feet high, made of planks and hoops, containing within it some of their choicest mysteries or medicines. They call it the Big Canoe. \* \* \* \*

"On the day set apart for the commencement of the ceremonies a solitary figure is seen approaching the village. During the deafening din and confusion within the pickets of the village, the figure discovered on the prairie continued to advance, with dignified step and in a right line toward the village; all eyes were upon him, and he, at length, made his appearance within the pickets, and proceeded toward the centre of the village, where all the chiefs and braves stood ready to receive him, which they did in a cordial manner by shaking hands, recognizing him as an old acquaintance, and pronouncing his name, *Nu-mohk-muck-a-nah*—the first or only man. The body of this strange personage, which was chiefly naked, was painted with white clay, so as to resemble at a distance a white man. He enters the medicine lodge, and goes through certain mysterious ceremonies

"During the whole of this day *Nu-mohk-muck-a-nah* traveled through the village, stopping in front of each man's lodge and crying till the owner of the lodge came out and asked who he was and what was the matter? To which he replied by narrating the sad catastrophe which had happened on the earth's surface by the overflowing of the waters, saying that he was the only person saved from the universal calamity; that he landed his big canoe on a high mountain in the west, where he now resides; that he has come to open the medicine lodge, which must needs receive a present of an edged tool from the owner of every wigwam, that it may be sacrificed to the water; for, he says: 'If this is not done there will be another flood, and no one will be saved, as it was with such tools that the Big Canoe was made.

"Having visited every lodge in the village during the day, and

having received such a present from each as a hatchet, a knife, etc. (which is undoubtedly always prepared ready for the occasion), he places them in the medicine lodge; and, on the last day of the ceremony, they are thrown into a deep place in the river—'sacrificed to the spirit of the waters.'

[Twelve men dance around the ark:]

"They arrange themselves according to the four cardinal points; two are painted perfectly black, two a vermillion color; some were painted partially white. They dance a dance called *Bel-tochk-na-pie*.

"The time for this ceremony was that in which the leaves of the willows on the river bank were first fully opened, for, according to their tradition, the twig that the bird brought home was a willow bough, and had full-grown leaves upon it, and the bird to which they allude is the mourning or turtle dove, which they took great pains to point out to me."

The Mandans were described by Catlin as having different shades of complexion, and various colors of hair:

"There are a great many of these people as light as half-breeds, and among the women, particularly, there are many whose skins are almost white, with the most pleasing symmetry and proportion of features; with hazel, with gray, and with blue eyes; with mildness and sweetness of expression, and excessive modesty of demeanor, which renders them exceedingly pleasing and beautiful. Why this diversity of complexion, I cannot tell, nor can they themselves account for it. Their traditions, as far as I can learn them, afford no information of their having had any knowledge of white men before the visit of Lewis and Clarke made to their village thirty-three years ago. Since that time until now (1835), there have been very few visits of white men to this place, and surely not enough to have changed the complexion and customs of a nation; and I recollect perfectly well that Governor Clarke told me before I started for this place, that I would find the Mandans a strange people, and half white.

"Among the females may be seen every shade and color of hair that can be seen in our own country except red or auburn, which can not be found. . . . There are many of both sexes, and of every age, from infancy to manhood and old age, with hair of a bright silver gray, and in some instances almost white.

This unaccountable phenomenon is not the result of disease or habit, but it is unquestionably an hereditary characteristic which runs in families, and indicates no inequality in disposition or intellect. By passing this through my hands I have found it uniformly to be as coarse and harsh as a horse's mane, differing from the hair of other colors, which, among Mandans, is generally as white and soft as silk.

Doubtless there was a time when God exercised direct control of the color of the skin, as of the powers of speech. Now, by an inscrutable law children of different colors are born into the same family. It appears to be the same law that brings gray rabbits and white ones to the same nest.

Indian children are lighter colored than grown Indians, and old age adds a darker shade. Shelter from wind and sun has a bleaching effect, and vice versa. Of the two Oatman girls taken captive by the Mohaves, one became fragile, refined, spiritual, and, as she declined to death, angelic; the other grew turgid, tough and tawny, and, after a few years, unrecognizable at first by those who rescued her. Indian children raised indoor and cleanly, lose more or less of their distinctive olive hue. The higher classes in China are fairer than the laboring classes. Some Japanese ladies are white. Education not only makes people think alike, but look alike. If civilization whitens the Indian, the converse may be worth considering—that his barbarism blackened him. Want and wind, hot sun and sin, darken the aspect, but work within limits. The cause that made Moses' face white is a factor in the problems of the future.

A remarkable instance showing the kinship of the red and the white races is furnished in the life of Eleazer Williams, the lost Dauphin. He was raised as an Indian; called Indians his father, mother, brothers and sisters; married a half breed; dedicated his life to preach-

ing the gospel to those whom he called his people. His blissful ignorance was dispelled when De Joinville, son and heir of Louis Phillippe, sought him out at Green Bay, spread a parchment before him and presented "the seal and stamp of Louis XVI. for him to use in signing the parchment granting away the throne of France, in exchange for a princely settlement."

An entry in Williams's journal runs:

"My refusal to the demand made of me, I am sure, can be of no earthly good to me; but I save my honor, and it may be for the good of generations yet unborn. It is the will of Heaven. I am in a state of obscurity; so shall I remain while in this pilgrimage state. I will endeavor, with all humility, to serve the King of Heaven, and to advance his holy cause among the ignorant and benighted people, which has been my delight. \* \* ,

"Why was it permitted that I should know this? But to God, the judge of all, I leave it."

## CHAPTER XVIII.

### THE GREAT CULTURE HERO.

The last chapter closed with a notice of a culture hero, which suggests the title of the present chapter.

In Chapter XII. it was seen that Christ was the Desire of All Nations of the Eastern Continent. The universality of the laws hitherto traced, the general harmony of events noticed, the omnipresence of Israelitish traditions and Christian symbolism, the Christ-myths already noticed, the universality of inspiration, the nature of God and the needs of man, aside from theological speculations, all certify (and it is a befitting sub-title to this book): That Christ maintained the same relation to this continent that he did to the other.

Historically this is the situation: Noah both the parent of all and a prophet, his patriarchial and prophetic relations both, extending to this continent.

Keeping within the purview of what has been scientifically demonstrated, did God, after making known his purposes to Noah, as we have seen, thereafter keep his eye on only half this infinitesimal globe, losing sight of the toiling millions on this land, descendants of the patriarchs, and heirs of the promises made to them, and subject to the threatenings also? Does God, in deed, notice the sparrows and hear the young ravens? Yes; that is admitted. We cannot philosophise without inducing such conclusions in the mind. If then God did pronounce blessings and threatenings; did make, pre-

serve, and scatter man abroad, shall he not be supposed to have kept track of his wanderings? We can not remove the ancient Americans from the providence of God without robbing him of his dominion and belittling his character—one half of the globe unknown to God! one half of the race uncared for by him, and left out of the scheme of redemption!

Enoch walked with God, else monumental history leads back only to a fountain of falsehood. From Noah to Melchisedek was a succession of prophets; and in all lands there seems to have been men of like gifts, and all were men of like passions as ourselves, regardless of the separation of centuries or seas. Columbus comes within the category of inspired agencies. The scene of ruined cities upon which Stephens looked in wonder was a familiar fact to those in the counsels of God. Millions had gone up from there to the realm of universal intelligence. The Christ-idea pervaded the Eastern World from the dawn of time. The monuments are ablaze with it. Christ is the light of every one that cometh into the world; so all the facts of this investigation declare. Then, did all these millions of men, sculptors, builders and worshipers, die knowing nothing of their light, nor he of them? Our philosophy should be more comprehensive, or else we should shut up the books of record, and re-entomb the monuments, and thus stop our ears to the voices calling to us out of the dust. The winds deride our restricted conceptions, visiting, like God's free spirit, every land. The discovery of half a world makes necessary, as a historical as well as logical sequence, the re-adjustment of religious theories, and the developing of the theological scheme. In the sweep of time everything that is not revolutionized becomes fossilized; the life goes out; the form remains but it is cold and ready



to be catalogued, and cherished as a relic. There is nothing more conspicuously vain and illogical than an attempt to make the mighty movements of modern ages conform to the expedients by which councils and conventions tided through the vicissitudes of past times.

It was well for men to restrict the application of ethnological and theological principles to one hemisphere until they knew there was another one, but now that it is known that there are two halves to the world, there ought to be another half added to our philosophy.

The early Catholic Missionaries believed that St. Thomas had crossed the sea and preached the gospel on this continent. They are objects of jeers in our standard works on the subject of the native races,

What are seas to God? what are they to angels, to prophets and to seers? The idea that prophets could and did look down through all time without being able to see beyond the physical barriers that bounded their steps, is so stultifying, that when challenged it can not be any longer entertained. Prophecy annihilates petty terrestrial spaces, as it does the prodigious periods of years. The prophecy that declares the results of the movements among men down to the latest day, includes in one scheme all the facts that make up that final result. No one would say that the America of the present could be left out of the prophetic programme looking to the final result. America is the source whence flows out the liberty and enlightenment that are the most potent agencies that are enlisted. If America is now included in the progressive scheme of redemption, when was it not so included? Reason says, Never; and so we are forced to accept the testimony of the monuments. When the dispersion from the tower took place, America was included in the scheme. When the allot-

ment was made to the sons of Jacob, America was contemplated and described. When, therefore, the angels sang their greetings to the shepherds of Judea, were there no choristers on this side of the sea? and when the sun that shines alike for all, indicated the most awful event in universal annals, might not intimations of the meaniug have been granted to believers here? Coming down to a later day, when the two continents were to be joined, and this one re-peopled, we might presume that the directing power of God would be manifest. The the following is taken from "Is the End Near?," by C. C. Ruthrauff:

"I quote from an incident narrated by Columbus of himself. It was on the occasion of his second voyage, and after the weary hours spent on the lookout for land, he had thrown himself prone upon the deck in utter despair. 'Then it was,' says Columbus, 'I heard a familar voice speaking to me in compassionate tones: 'O, fool and unbeliever who will not serve thy God, him who hath done more for thee than for Moses and David. Ever since thou wast born he hath had thee in charge; as soon as he saw that thou hadst reached the age of thy destiny he filled the world with thy fame. The Indies hath he given thee for thine own. He hath given thee the keys of the ocean, bound as with strong chains before. Stand up as a man and acknowledge thy error. Thou callest for an uncertain success, yet God hath never been false to his promise. Surely he will recompense thee for the fatigues and perils thou hast undergone. Fear not: do not complain, for all these tribulations shall be written in marble.' Hearing this, overcome, I could only weep for my errors."

When the Pilgrm Fathers started from Leyden, their pastor exhorted them to readily accept any revelations God might grant them.

Columbus seems to have been foreseen by Seneca, who says: "There shall come a time, in the latter day, when Ocean shall relax his chains, and vast continents appear,

and Thule shall no more be earth's bounds. A new pilot shall set out," etc.

Now that this other half of the world has been known for nearly four hundred years, and is peopled by a new race of intelligent, thinking people, proud and patriotic, is it not time to begin to query about the relations of God to this country, and as to what are his designs concerning it? What were his designs in bringing us upon it? What relation have we, as a nation, to him and to his general designs? We find to our amazement that great nations have lived and perished on this land where God now rules. Did they have any knowledge of God? What was their fate; what shall be ours; who were they? Among all the teeming thousands on this land who cultivated the earth, built temples, palaces and tombs, who raised families, and buried friends, were there none who reached out by faith to God? If not, then they were not like the ancients of Persia, Arabia and Judea; and if they did so reach out, and God did not answer them, then he is not God as revealed to us. If there were prophets among them they looked forward to this day, and were interested in coming generations. The requirement to love all men, includes all generations of men. What is meant by the "communion of saints," is a general communion.

This reasoning is based upon the common claims of humanity, but there is abundant evidence in the last three chapters that the ancients of this continent had covenant relations with the Almighty, and this greatly enlarges our conceptions. The greater the scope we give to God's covenants the more importance they assume. We have personal interest in seeking to confirm all the promises of God; and, if those that do not directly refer to us are not true, we can not rely upon those that

do apply to us. We can not afford to give up to the infidel any promise of God. We ought to be jealous of God's honor, and reverently hold him to his word.

If it be proven that Hebrews once existed on this continent, it becomes necessary to admit that knowledge of Christ was had here, for his commission was to the lost sheep. It is not necessary to the requirements of that commission that he should have come here in person; but there is nothing unreasonable in the supposition that he did so, as he came and went at will after his resurrection, and seas are not dividing lines in the spirit realm. In some way, miraculous or otherwise, a knowledge of Christianity did obtain here, and extensively prevail.

"Boturini tells us that he possessed certain historical knowledge concerning the preaching of the gospel in America by the glorious apostle St. Thomas. Another proof in his possession was a painting of a cross which he discovered near the hill Tianguiz, which cross was about a cubit in size, and painted by the hands of an angel a beautiful blue color, with various devices. Boturini also possessed a painting of another cross which was drawn by means of a machine made for the purpose, out of an inaccessible cave where it had been deposited in pagan times."—Bancroft.

That a marble cross was found in Peru by the conquerors and placed in the cathedral at Cuzco, no one questions. The cross was the most common religious symbol seen in the ruins of Central America; and in Mexico crosses were numerous in times before the Conquest. A cross worked with thread in a small flag was displayed in funeral ceremonies by the Nahua nations. Within a sacred enclosure on the island of Cozumel, a cross nine feet high was seen by the invaders.

The goddess Chalchihuitlicue held in her hand a vessel in the shape of a cross. Guatulco was likewise one of the many localities described by the early Catholic writers as containing a wonderful cross, left there probably by St. Thomas, during his sojourn in America. Under the northern building of this palace (at Mitla) is a subterranean gallery in the form of a cross. At Miztitlan is a sculptured cross on a lofty, almost inaccessible cliff. At Zacualtipan is a sculptured cross. At Metlaloyuca is the figure of a woman bearing a cross. There was a celebrated cross at Tepic. At Zuni Coronado saw not only crosses but three Christians. The cross is to be found in Mexican MSS., and appears in that of Fevervary, with a bird which, as an inhabitant of the air, may be said to accord with the character of the symbol.

The above is collated from Mr. Bancroft's work. He says that the frequent occurrence of the cross is "one of the most striking evidences of the former recognition of the reciprocal principle of nature by the Americans, especially when we remember that the Mexican name for the emblem, *tonaquacahuitl*, signifies 'tree of one life or flesh.'" The cross was also a common emblem among the Indians of the United States, to whom it is supposed to have represented the four winds. The cross was also a symbol of the rain god, and may have had reference to the four winds and four cardinal points; but, taking into consideration the other evidences, it must be regarded as an original Christian emblem, perverted from its former use and meaning, as the following, also by Mr. B., indicates:

"Near Chacalca, still further south, there is a tank, and near it a cross, well carved, and on its foot certain ancient unknown letters, with points in five lines. On

it was seen a most devoted crucifix. Under it are other lines of characters with the said points, which seemed Hebrew or Syriac."

Those who have given Wyrick his quietus, should take this case in hand.

The Shoshone Indians of Nevada say their god appeared to two of their tribe, on a mountain, recently, and told them that he was the Whiteman's papa, the Negro's papa and their papa; to keep up their yearly festivals, and after a certain number of these fandangos he would come to them.

All the Puebla tribes are looking for the return of their Montezuma.

Viracocha, was the name of the white faced culture-hero of Peru. The Brazilians have traditions of Sume and Paye-Tome, bearded men who came across the sea, before whom animals couched and trees receded. In Chili was a mysterious apostle who healed the sick and gave sight to the blind. Bochica was the law-maker of the Muyscas, long-robed, bearded, &c. He came suddenly, and suddenly disappeared.

"Quetzalcoatl is said to have been a white man, with a strong conformation of body, broad forehead, black hair and heavy beard. He always wore a long white robe, which, according to Gomara, was decorated with crosses. \* \* \*

"The leader and civilizer of the Nahuas was Quetzalcoatl, the plumed serpent, the same that in Central America is called Kukulcan. \* \* \*

"Only Quetzalcoatl, among all the gods, was pre-eminently called Lord, in such sort, that when any one swore, saying, By our Lord, he meant Quetzalcoatl and no other, though there may have been many other highly esteemed gods. He taught only virtue, abhorring all evil and all hurt. Twenty years this man taught in Cholula, then he passed away by the road that he came carrying with him four of the principal and most virtuous youths of that city. He journeyed for a hundred and fifty

leagues, till he came to the sea, in a distant province called Goatzacoalco. Here he took leave of his companions and sent them back to their city, instructing them to tell their fellow-citizens that a day should come in which white men should land on their coasts, by way of the sea in which the sun rises, brethren of his, and having beards like his, and that they should rule the land. The Mexicans always waited for the accomplishment of this prophecy, and when the Spaniards came they took them for the descendants of their meek and gentle prophet; although, as Mendieta remarks with some sarcasm, when they came to know them and to experience their works, they thought otherwise.

\* \* \* \* \*

"The ideas of Brasseur with regard to Quetzalcoatl have their roots in, and must be traced back to, the very first appearing of the Mexican religion, or of the religion or religions by which it was preceded.

\* \* \*

"After the enfranchisement of the Olmecs, a man named Quetzalcoatl arrived in the country, whom Garcia, Torquemada, Sahugan and other Spanish writers took to be St. Thomas. It was also at that time that the third age ended and the fourth began, called 'sun of fire,' because it was supposed that the world would be destroyed by fire.

\* \* \*

"The Oajacens believed that in very remote times, about the era of the apostles, according to the padras, an old white man with long hair and beard, appeared suddenly at Huatulco, coming from the southwest by sea, and preached to the natives in their own tongue, but of things beyond their understanding. He lived a strict life, passing the greater part of the night in a kneeling posture, and eating but little. He disappeared shortly after, as mysteriously as he came, but left, as a memento of his visit, a cross, which he planted with his own hands, and admonished the people to preserve it sacredly, as one day they would be taught its significance."—*Bancroft*.

"Quetzalcoatl is he who was born of the virgin called Chalchihuitli, which means the precious stone of penance or sacrifice. He was saved in the Deluge, and was born in Zivenaritzcatl, where he resides. His fast was a kind of preparation for the end of the world, which they said would happen in the day of four earthquakes, so they were daily in expectation of that event. It was he who they say created the world, and they be-



stowed on him the appellation of the Lord of the wind, and that Tonacateotl, when it appeared good to him, breathed and begat Quetzalcoatl. They erected round temples to him, without corners. They said it was he who formed the first man. He alone had a human body like that of a man; the other gods were of an incorporeal nature. \* \*

"They declare that their supreme deity, or more properly speaking, demon, Tonacateotl, whom we have just mentioned, who by another name was called Cetanatonali. . . begat Quetzalcote, not by connection with a woman but by his breath alone, as we have observed above, when he sent his ambassadors, as they say, to the Virgin of Tulla. They believed him to be the God of the air. He was the first to whom they built temples and churches, which they formed perfectly round, without any angles. They say it was he who effected the reformation of the world by penance, as we have already said; since, according to their account, his father had created the world, and when men had given themselves up to vice, on which account it had been so frequently destroyed, Cetanatonali sent his son into the world to reform it. We certainly must deplore the blindness of these miserable people, on whom St. Paul says the wrath of god has to be revealed."—*Kingsborough*.

Mr. Short, following Mendieta, says:

"From the distant East, from the fabulous Hue-hue-Tlapalan, this mysterious person came to Tula, and became the patron, God, and highpriest of the ancestors of the Toltecs. He is described as having been a white man with a strong formation of body, broad forehead, large eyes and flowing beard. He wore a mitre on his head, and was dressed in a long white robe, reaching down to his feet and covered with red crosses. In his hand he held a sickle. His habits were ascetic; he never married; was most chaste and pure in his life, and is said to have endured penance in a neighboring mountain, not for its effects upon himself, but as an example to others. Some have here found a parallel for Christ's temptation. He condemned sacrifices, except of fruits and flowers, and was known as the God of peace; for when addressed on the subject of war he is reported to have stopped his ears with his fingers. Quetzalcoatl was skilled in many arts, having invented gem-cutting and metal-casting. He furthermore originated letters, invented the Mexican Calendar,



&c. . . . After twenty years had elapsed, that subtle, feverish draught received from the hand of Tezcatlipoca, away back in Tulla, like an old poison in the veins, renewed its power. Again his people, his palaces and his pyramidal temple were forsaken, that he might start on his long and final journey. He told the priests that the mysterious Tlapallan was his destination; and, turning toward the east, proceeded on his way until he reached the sea at a point a few miles south of Vera Cruz. Here he bestowed his blessing upon four young men who accompanied him from Cholula, and commanded them to go back to their homes, bearing the promise to his people that he would return to them and again set up his kingdom among them. Then embarking in a canoe made of serpent skins, he sailed away into the East."

"Suchiquecal was called the Queen of Heaven. She conceived a son without connection with a man. \* \*

"The ancient Mexicans had a fast of forty days in honor and in memory of one of their demigods, or saviors, who was tempted forty days on a mountain. \* \*

"The ancient Peruvians, after sacrificing a lamb, mingled its blood with flour and distributed it among the people. \*

"A messenger from heaven announced to the first woman created (Suchiquecal), that she should bear a son who should bruise the serpent's head; and then presented her with a rose. . .

"The Mexicans had a 'scape-lamb,' answering to the 'scape-goat' of the Jews. They also sacrificed a lamb as an atonement, which they called the 'Lamb of God.' . . .

"The Mexicans believed in the Trinity: Y, Zonah was the Father, Cacal the Word, and Echvay the Holy Ghost; by the last, Chimalman conceived, and brought forth Quetzalcoatl. . .

"The Mexican king was anointed with Holy unction by the highpriest, while dancing before the Lord. \* \* \*

"The temptation of Quetzalcote, the fast of forty days ordained by the Mexican ritual, the cup with which he was presented to drink (on the cross), the reed which was his sign, the 'Morning Star,' which he is designated, the 'Teotupall,' or 'Divine Stone,' which was laid upon his altar, and which was likewise an object of adoration,—all these circumstances, connected with many others relating to Quetzalcote of Mexico, but which are here omitted, are very curious and mysterious."—*Kingsborough*,

Humboldt, Maurice and Kingsborough unite in saying that these legends are ancient.

Acosta says the Mexicans celebrated the Eucharist.

One of the plates of the "Codex Borgianus" represents Quetzalcoatl nailed to the cross, another as being crucified in the heavens, and a third as crucified between two thieves. This work also recounts his burial, descent into hell and resurrection. The "Codex Vaticanus" gives the account of his miraculous conception and birth.

These testimonies concerning Christ's presence on this continent have been slighted; they have never had their proper setting before. Each successive statement in all this eventful history leads to the culmination we have reached. The scene of Crucifixion in the heavens is doubtless an expression of the doctrine of "Christ, the Lamb slain from before the foundation of the world."







Depth of me drawing water - about 20 - - 6

Curvature of Corvul. lobe - wide 80? 7

Oblateness does depend on plasticity - 9

Pole = funnel-shaped indentation! 9 & 10

Change = crystallization! 12

Cryst. theory of plasticity - does not understand? 45-

Protein in water - 22 & 23









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